

LONDONS  
VVARNING,

BY  
JERUSALEM.

A  
SERMON PREACHED  
AT PAULS CROSSE ON MID-  
Lent Sunday last.

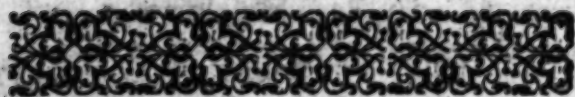
By Francis White, M<sup>a</sup>. of Arts, and some-  
time of Magdalen Colledge in  
OXFORD.

Deut. 32. 29.

Oh that they were wise, then they would understand  
would consider their latter end.

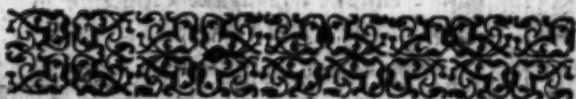
our had contented my  
selfe in an obscure retire on my rural  
Charge, but that the experiments of your  
saubour did for a while dictate another  
course vnto me; which since good consi-

A 3      derations



*Vox index animi : Vox index esto libelli :*

*Vox clamans titulum: Signat amans animus.*







TO  
THE RIGHT HONORABLE, AND RELIGIOUS

*Lady: MARY Lady HUNSDEN: as  
also to her truly Noble, and most vertuous  
Sonne, Henry Lord Hunsden: the blessings of  
Heaven and earth be multiplied.*

*Right Honorable:*



Resuming on your fauours, I  
am emboldned to present you  
with the firstlings of my en-  
deuours, who may best cha-  
lenge them, beeing the first who gaue life  
and breath in your encouragements to  
these my intendements. For neuer had I en-  
gaged my selfe so farre in these more pub-  
lique employments, but had contented my  
selfe in an obscure retire on my rurall  
Charge; but that the experiments of your  
fauour did for a while dictate another  
course vnto me: which since good consi-

*The Epistle Dedicatorie.*

1. Sam. 17. 28.

derations haue altered; it being aswell your religious desire, as my care, to feede mine owne flocke at home, though but a very little one, beeing in a place altogether dispeopled, rather then to intend anothers Charge abroad: I had sometime thought the desolatenes of the place had been sufficient priuiledge for absence: but I finde it otherwise: many being ready, to find fault, as *Eliab* did with *Dauid* for leauing, though but a few Sheepe in the Wildernesse. And therefore, to giue offence to none, I will seeke no farther excuses for my absence, but returne vnto mine owne: and sith my absence can no longer suffer mee to performe that seruice to your Honors which I could wish: I shall leaue this small Present with you, as a pledge of that duty & seruice which I owe: making vp in my dayly prayers to God for your Honors, what shall bee wanting in the performances of my seruice to you: desiring the God of Heauen to blesseyour Honors with the blessings of this life, and blessednes of a better.

Your Honors most deuoted Chaplaine:

FRANCIS WHITE.



# TO THE WORTHY SOCIETIES OF CITIZENS

in this famous Citie of LONDON, in  
especiall to his louing friends of the Pa-  
rish of St. Sepulchres.



That was sometime preached to  
the eare, is now presented to  
the eye: and the rather this,  
because the more may take no-  
tice of it, if any thing there be,  
which any wayes may concerne the Peace of  
our Hierusalem. Nothing there is at all, which  
may deserue the Printing: but if any  
thing there be, which any wayes may auaille the  
soules good; the Lord Print that in the Heart:  
which is all I ayme at, or can desire. I hope it  
will be offence to none, but to such onely who  
put the gaine of Deceit into a broken Bagge  
(for whom I passe not) that our Prophets In-  
uective against the scant measure, wicked Ba-  
lances,

To the Readers.

Psalm 87.

*lances, and the bagge of deceitfull weights, is  
renued in these times, and some of the Citie cor-  
ners not exempted from it : which Discipline  
in time (no doubt) will redresse and purge;  
That glorious things may euer bee spoken of  
thee, thou Citie of God : and the Lord may still  
loue the habitations of Iacob, where his Name  
is called vpon, and his will obserued. Thus  
seeke wee still the peace of our Hierusalem,  
breaking off our finnes by repentance, being  
at peace with God ; that the God of peace and  
loue, may establisth for euer peace within our  
Wallles, and set plenty within our Palaces, to  
his glory, and the comfort of vs all in Christ  
Iesus.*

Yours in all Christian Offices,

and seruices of loue,

FRANCIS WHITE.



# LONDONS WARNING.

MICAH. 6. 9.

*The Lords voice cryeth vnto the Citie, and the man  
of wisdom shall see thy name: heare ye the rod,  
and who hath appointed it.*



Aieitie in this Chapter seemes to  
partly euen with misery: God par-  
dies with man; and that the quar-  
rell of a gracious God, with an  
vnthankfull people, may appeare  
most iust, Heaven and earth, the  
dumbe creatures of God, which in the nineteenth  
Psalme are stiled the silent Preachers of Gods glo-  
ry, & mercy, vnto man, are heere cited to be ear-  
witnesses of mans vnthankfulness vnto God. For in  
the second verse, *Heare ye, O Mountaines, and yee  
mightie foundations of the earth, the Lords quarrell  
against his people.* The witnesses thus produc't,  
Rockes and Mountaines, t to conuince the hard-  
nesse of mans heart, and height of rebellion a-  
gainst his God. God, he begins his plea, and  
shewes the ancient euidences of his loue: *O my  
people,*

B

Verse 5.

Verse 4.

Verse 5.

Verse 7.

people, saith God, *what haue I done vnto thee, or wherein haue I grieued thee? testifie against me.* Is it, because I brought thee out of Egypt, and redeemed thee out of the house of seruants, and led thee like a flocke, by the hand of *Moses* and *Aaron*? Is it, because I turned *Balaams* curse into a blessing vnto you? Is it, because from *Shittim* vnto *Gilgal*, nay, from *Egypt*, vnto *Canaan*, I made knowne to you, my mercy, my power to your enemies? Is it this that ye lift vp the heele against mee? Is it this my kindnes, which makes you thus vnkind vnto me? Remember, O my people, these great mercies of your Sauiour, and so acknowledge the righteousnes of the Lord. This is Gods gracious plea with his vnthankfull people, which did so wound and abash their guiltie conscience, that they cry out in the sixt verse: *In quo occurrans?* wherewith shall I come before the Lord? And now God, he shall haue burnt offerings; hee shall haue thousands of *Rammes*; nay, ten thousand *Riuers* of *Oyle*; nay, their first-borne child, the fruit of their body, for the sinne of their soule, And all this now if the Lord he will be but pleased. But this God, well he knowes; to be but cruised obedience; much like vnto a wound, which deceitfull skill gathers to a skin, while within 'tis putred and rankles to the bone: For so this seeming obedience, it doth often palliate the rancour and malice of an euill heart: and therefore, *indicanit tibi, O homo*, God he shews thee, O man, in the 8. Verse, *what is good, and what the Lord requireth of thee: Surely, to doe*  
*justly,*



*justly, and to loue mercy, and to walke humbly with thy God,* which is the full summe of the Decalogue, and the whole dutie of Man. And all burnt-offerings, thousands of Rivers of Oyle, the fruit of the body, for the sinne of the soule, they are all but *splendida peccata*, they are but glittering sinnes, if this be wanting, to doe iustly man with man, which is the one halfe dutie of man, and to walke humbly with thy God, which is the other. This therefore being the very life and soule of our obedience, without which our obedience, like a dead carcase, stinkes in the nostrils of the Lord, that you may all of you take notice of it, and not content your selues with imperfect Commas of obedience, to doe some part of that which God commandeth: nor yet with imperfect Colons of obedience, to doe the one halfe of that which God commandeth: but that you may still endeavour to conclude all your actions with full Points of obedience, to doe all which God commandeth; not mans, but the Lords voice cryeth this in your eares, For *the Lords voice cryeth vnto the Citie, and the man of wisdom shall see thy name: Heare ye the Rod, and who hath appointed it.* Which Text of holy Scripture seemes to haue in it the compofure of a Syllogisme. The Major Proposition in these words: *The Lords voice cryeth vnto the Citie.* The Minor in these words: *The man of wisdom shall see thy name:* that is, shall see and consider the glory of Gods name, his Maiestie, and his power, and so with reuerence attend vnto his voice. The illa-

tion; or Conclusion; by way of exhortation; in these words: *Hear ye therefore the Rod*: He that is a man of wisdom amongst you, let him lend his eares and heart to heare of a Rod which the voice denounceth; vnlesse ye turne from the euill of your waies; which God hath appointed most certainly to bring vpon you; vnlesse you preuent his punishments, with your penitence. In the Maior consider we,

1. *Cuius hac vox*, whose voice this is: it is the Lords voice.

2. *Qualis*, what manner of voice it is: It is a crying voice: *The Lords voice cryeth*

3. *The vbi*, the place where it cryeth; and that is the Citie: *The Lords voice cryeth vnto the Citie*

In the Minor consider we

1. *Quibus*, to whom this voice is directed: to men of wisdom: *The man of wisdom shall see thy name*.

2. The reason why the voice is directed onely vnto such: and that is; because they see Gods name: they haue an awefull feare and reuerence of the great Maiestie of God, which tunes their eares and hearts; and makes them amenable to this voice, to attend with reuerence vnto the voice of so high a Maiestie.



In the Conclusion, consider we :  
*Quid clamat* : What the voice cryeth : It tels  
 vs louingly of a Rod from God : *Heare yee  
 the Rod, and who hath appointed it* :

These be the parts of this Text, and you haue  
 the Lords voice in the front of it, and the Lords  
 Rodde, in the conclusion or shutting vp of it; to  
 shew how that they who will not heare the Lords  
 Voice at the first, shall be sure to feele his Rod at  
 the last. Let vs therefore in the first place attend  
 vnto that, which is first proposed: which is *Vox Je-*  
*hona*, the Lords voice. The Lords voice (saith  
 the Prophet *Dauid*) is a mighty voice, it makes  
 Heaven and earth to shake: And so terrible is this  
 voice to flesh and bloud, that in the 20. of *Exodus*,  
 the children of *Israel* cry out vnto *Moses* : *Speake  
 thou with vs, and we will heare* : but let not God speake  
 with vs, lest we die.

Psal. 19.

Verse 19.

*Adam*, before his fall, could well enough endure  
 to heare the voice of God; but no sooner had hee  
 transgressed, but as you reade, *Genesis* 3. when hee  
 heares the voice of God, he is afraid : *I heard thy  
 voice in the Garden and was afraid*. And this is the  
 condition of vs all, since the fall of our first Pa-  
 rents, we are so afraid to heare the voice of God,  
 that we cry out with the *Israelites* : *Let man speake  
 with vs, and wee will heare* : but let not God speake  
 with vs, lest we die. And therefore, though in my  
 Text mention be made of the Lords voice, this  
 voice, it is not the Lords voice, which ye are afraid

Verse 10.

to heare, lest ye dye : But the Lords Prophet is the  
 Lords voice in this place, which if ye heare not, ye  
 die : & this it is no new thing, for the Lords Pro-  
 phet to bee stiled the Lords voice. For in the first  
 Chapter of Saint *Iohns* Gospel, there is *ἁρὼν*, the  
 word, and *ἡ φωνή*, the voice Christ, he is the Word:  
 Saint *Iohn* the *Baptist* Christs Herauld, bee is the  
 voice to publish and proclaime this word. So that  
 Saint *Iohn*, he was the Lords voice to proclaime  
 vnto the Iewes *verbum Dominum*, the Word which  
 is God. And our Prophet *Micah* in this place, he  
 is the Lords voice to publish vnto the Iewes, *ver-  
 bum Domini*, the Word of God, the Word of the  
 Lord. Now it is not said to be the Prophets voice  
 which publishes the message, but the Lords voice,  
 because the people should attend with reuerence  
 to the Prophets, Gods Ministers voice, even as  
 they would to the Lords owne voice : sith Gods  
 Messenger, he is no other but *vox Iehoue*, the Lords  
 voice. Man indeed is the voice, because wee are  
 confounded when God himselfe doth speake : but  
 not mans, but the Lords is the voice, because  
 though man viter them, yet wee should take the  
 words as spoken from God, who else would speake  
 the words vnto vs himselfe, but that our infirmitie  
 cannot away with the Maiesy of the Speaker, who  
 therefore makes man the voice, because man may  
 well away to heare what man doth speake : and  
 therefore though he make man the voice, yet will  
 not haue the voice acknowledged to bee mans  
 voice, but the Lords voice, because wee should  
 attend

attend to what is spoken, as spoken from God, and not from man, who is onely the Lords voice.

And thus now you see who is the Lords voice in this place: See we withall what instructions we haue by this: why, first we haue Gods mercy commended to vs, who vouchsafes to send a voice, before a rodde: a voice to premonish, before a rod to punish: Secondly, wee haue Gods Ministers dutie set before vs, in that he is *vox*, in that he must be a voice. Thirdly and lastly, we see Gods Ministers dignitie, in that hee is *vox Iehoue*, the Lords voice. For the first, Gods mercy, in that he sends a voice to premonish, before a rodde to punish. And this mercy of God, it is euery where commended vnto vs in holy Writ; from the *Alpha*, to the *Omega*; from the beginning, to the end. The first man *Adam*, no sooner had hee lost himselfe, straying in forbidden pathes from his Gods command; but the voice of mercy seekes him out in the third of *Genesis*: *Vbi es?* Adam, *where art thou?* Wicked *Cain*, he murders a righteous *Abel*: and the voice of mercy straight vpon the murder calls vpon him, to strike him with remorse for his sinne, *Vbi est?* Where is thy Brother *Abel*? Alas, what hast thou done, that thy Brothers blood cries in mine eares for vengeance? The old world, though now euen drowned with the ouerflowings of vngodlineffe, yet, it perished not by the flood, but it had first a voice to admonish it: righteous *Noah* was sent vnto it a preacher of righteousness. *Nineue* that great Citie, God, he had purposed to destroy

Gen. 4.

1. Pet. 3. 19, 20.

Jonah i.

froy it, for the Cry of their sinne, which came vp  
 to Heauen: but a voice is first sent vnto them; *Jonah*  
 like a Doue is sent from before Gods Mercy-  
 Seat, with the Oliue Branch of Peace in his  
 mouth, to flie to *Nineueh* with the siluer wings of  
 mercy, offering them mercy, if they doe repent.  
 And to come nigher home. Heere in my Text, you  
 see *Ierusalem*; rebellious *Ierusalem*; a Citie so vn-  
 thankfull to her God; yet she hath a voice first sent  
 vnto her, the voice of mercy, to make her heare the  
 rodde, before the hand of iustice is vpon her, to  
 make her feelee the rodde. And as the Citie *Ierusa-*  
*lem* was vouchsafed this voice of Mercy, to winne  
 her home by repentance to her God: So this our  
*Ierusalem*, this Citie of ours, a Citie as vnkind to  
 God, as euer was *Ierusalem*, yet hath it voices vpon  
 voices sent vnto it; it is full of voices: & these voi-  
 ces, with that voice of a Crier in the third of *Ma-*  
*thew*, forewarne vs to flee from the wrath to come.  
 Some of these voices Cry vnto the Citie, to take  
 heed how she harbours Drunkards, lest the Land  
 spue out her Inhabitants, as a lothsome burthen to  
 her Stomacke. Some of these voices Cry vnto the  
 Citie, to take heed how she deale with Pride, lest  
 pride, like *Samson*, carrie away the gates of the Ci-  
 tie vpon her back, and betray the strength of the  
 Citie, whilst with her over-curious cloathing she  
 leaues the Citie bare, and like an Ague, hauing  
 fashions for fits, shakes the Common-wealth;  
 whilst shee makes her wealth too common for o-  
 ther Nations, dearly buying at their hands, their  
 strange

strange fashions, and new deuices, till at last Pride get a trip and (if preuention step not in) lay the Citie's honour in the dust. Some againe of these Voyces Cry vnto the Citie to take heed shee bee not too secure, for the Diuel is like the Vsurer, all is well with him, so long as he sees security.

Thus the Voyces, you see, they discharge like so many Warning-pieces vpon you, euen from God, to forewarne you to flee from the wrath to come: now if yee will not heare this voyce of Mercie, but like wel-fed Horses will fetch your full careeres in sinne, and seeme to spurne against the Decree of Heauen, disdainig to humble your selues in dust and ashes, and to come before God, in Fasting, Teares, and Prayer; if the rod of God, on the sudden smite any one, with *Belshazzar* quaffing in his Cups; or priding it with *Iezabel*; or promising security to himselfe, with *Dimes*: let him not blame G O D for his severity; for God sent Voyces vpon Voyces to recall him, but he would not bee recalled: and therefore let him blame his owne stupid securitie, who would not bee wonne with the voyce of Mercie, vntill he feele the stroke of Iustice. For vs (Beloued) sith God thus in Mercie still vouchsafes a Voyce to premonish, before a Rod to punish; let vs heare and obey the Voyce of Mercie, that so wee may prevent the stroke of Iustice: for to bee all eare and heart, to heare and obey, is the Peoples dutie, as to bee all Voyce and Heart, to exhort and obey is the Ministers dutie, which wee haue in the second place commended

Dan. 5.

2. Reg. 9.

Luke 12.

a Sacerdos in-  
grediens, vel e-  
grediens, moritur  
si de eo sonitus  
non audiat,  
quia iram contra  
se oculi iudicis  
exigit, si sine prae-  
dicationis sonitu  
incedit.

Beda de viſ.

Sacerd.

1. Cor. 9. 16.

Mar. 16. 15.

vnto vs; in that, Gods Minister, he is *vox*, in that  
he is a voice. Gods Minister he must be a voice.  
For in the 28. of *Exodus*, *verse* 35. we reade, that  
*Aarons* sound must be heard when he goeth into  
the Holy place, to minister before the Lord, that  
he dye not. Wherevpon saith venerable *Beda*,  
• The Priest comming to minister before the  
Lord, he dyes for it, if his sound be not heard: and  
the Minister of the Gospell, hee stands guilty of  
death, if hee take vpon him to minister before the  
Lord, and haue not his sound heard in the sincere  
preaching of the Gospell. Gods Minister then  
needs must he be a voice. For we vnto him if he be  
not a voice: *vox vnto me* (saith the Apostle) *if I*  
*preach not the Gospell*; for their Commission is,  
*κηρυξτε το ευαγγελιον*, Preach the Gospell. This then  
commends the necessity of preaching, against the  
common voice of the world, which holds a Para-  
doxe against the Schoole of Christ; that the more  
preaching, the lesse practising; and, Neuer were  
there more golden times, then when there was lesse  
voycing it in the Pulpit, and more mumming and  
massing it at the Altar: This is a strange world,  
when the more we are taught to doe, the lesse we  
doe; and when mens eares are like the thin cares  
of Corne, which *Pharaoh* saw in a dreame, in the  
41. of *Genesis*; the thinne eares deuoured the full  
cares: For so our thinne eares, which scarce heard  
good instruction in time of Popery, deuoure our  
full cares, which now in the light of the Gospell  
are dayly fild with good instructions: for when

we



we heard little, the boast is, we did much; and now we heare much, the cry is, wee doe iust nothing at all. And therefore if God should deale with vs in iustice, and not in mercy, rather then hee would suffer his voice thus to be wronged, to be thought the occasion of our seldome practice, and slacke performance, he would quite take his Voices from vs, and sith we will not be content to be brought to heauen, by the direction of his Voice, suffer vs to goe to hell, by the suggestion of the Diuell, but God pities our infirmitie: and though we (such is the weakenes & error of our iudgement) think the voice cry too too often, yet God (such is the deadnesse and dulnes of our hearts) thinks the voice neuer to cry often enough. And therefore in the 58. of *Isai. verse 1.* saith God vnto his Voice, vnto his Prophet; *Cry, Cry aloud, Spare not, but lift up thy voice like a Trumpet, and shew my people their transgression, and to the house of Iacob their sinne.*

Now doth the voice of God say, *Cry*; the voice of man, needs must it cry, what the voice of God would haue it cry. And therefore all that be Voices, let them not spare to cry; while they haue a voice to cry, let the world regard their often crying as it please.

And as for those, who haue the calling of Voices, who are called to be *Vocales*, but proue *mutes*; who are called to be vocall, but proue mute: it were to be wished, they would a little straine their voice, to speake somewhat in Gods cause; that if not their voice, yet at leastwise their sound might

Exod. 4.

be heard in Gods Temple, as *Aarons* was, whilst, though themselves be slow of Speech, as *Moses* was, yet they procure some *Aaron* to bee their mouth, their sound vnto the people that they die not, if their sound bee not heard, and the peoples bloud which perish by their default, be not one day required at their hands.

Now as this, it is for the Ministers duty, that he is a voice; so is it also for his dignitie, that he is *vox Iebane*, the Lords voice: and this that hee is the Lords voice, it first reflects in a *memento*, to the Minister himselfe; and then secondly, to the people. For the Minister himselfe, in that hee is the Lords voice, it reaches him integritie, and humilitie.

Luke 1.

And first, integritie: for he, whom the God of Heauen makes choise of, to be his voice, need had he be, as was *Zacharias* the Priest, a man iust before God, walking without reproofe. Gods Minister then, he must not be a bare voice; but he must be, as was Saint *Iohn* the Baptist, *et exultans*, a voice, he must be inore then a voice, and his heart must vtter workes of piety, when his tongue speakes words of pietie; his hands must deale workes of charitie, when his tongue deliueers words of charitie: nay, more then this, his modest cloathing, like *Iohns* garment of Camels hayre; this must bee a voice, & preach against the fashions of the times. His temperate dyet, like *Iohns* meat of Locusts, and wilde Honey; this must be a voice, and preach against the Ryot of our times: and thus must he be,

Math. 3.

not



not so much a speaking, as a walking voice; for he must approue himselfe to God, as did Saint *Iohn*: not onely a shining, but a burning light: not onely a shining light, to lighten the dimme Candle of our vnderstanding, & to make vs to know God: but a burning light to inflame the fire of our loue, and to make vs to loue God. He must be a preaching voice wheresoeuer hee goes; as in the Temple, preaching words of Pietie; so out of the Temple, preaching works of pietie, that the sinceritie of his workes, may giue countenance to the veritie of his words. And this was signified in *Aarons* garment; when as we reade in the 28. of *Exodus*, verse 34. vpon the skirts of *Aarons* cloathing, there was a golden Bell and a Pomegranate: a Bell, to signifie Gods Minister, he must be a sounding, a preaching voice: a golden Bell, to signifie the doctrine which he preaches, must be sincere and pure; pure as the gold tried seuen times in the fire: and with this golden Bell is ioined a Pomegranate, to signifie Gods Minister: he must not onely be a Bell to sound out the Gospell; nor onely a golden Bell, sound in the sincere preaching of the Gospell; but he must be also, a Pomegranate: as the Pomegranate is full of pleasant kernels, so must Gods Minister abound alwayes in the worke of the Lord; be full of good workes: *ut omnia que loquitur, bonis confirmetur operibus*, saith *Beda*: That the confirmation of his doctrine, may be the conformation of his life vnto his Doctrine. Now if euer any Church in the world had in it this ring of golden Bells, it is the

Iohn 5.

Beda de vest.  
Sacerd.

Church of *England* at this day. The church of *Rome* hath indeed a ring of Bels, but they be Tinne, they be Latine Bels, & the Latine, often broken Latine too, which makes the ring so much the worse. For the Priests of *Rome* beat so altogether vpon Latine, in the seruices of their Church, that most of them (such is the ignorance of their Masse-Priests) doe often breake it : whereas our ring, it is altogether of golden Bels, sound and sincere Preachers of the Gospell ; delightfull for their pleasant sound, and as delightfull for their pleasant sauour. For as they be golden Bels, for the purity of their doctrine ; so be they also Pomegranats, for their vertuous life. Now, if it so sometime chance to hap you meet with a golden Bel, without a Pomgranat ; a good Preacher for his Doctrine, but not so good for his life ; neuer the worse mislike the ring, but heare his doctrine, and beare with his life. For well saith a good Father ; *Si bene vixerint* : The Ministers, if they liue well, the benefit is their own ; *Si bene docuerint*, if they teach well, the benefit is yours ; *accipite igitur quod vestrum est, nolite discutere quod alienum est* : receiue therefore, and skan their Doctrine, for that belongs to you : meddle not to skanne their life, for that belongs to God ; for they are the Lords Voices, and they stand or fall vnto their owne Master : but (God be thanked) neuer were the Lords voices, these golden Bels, better tuned, for life and doctrine, then at this day : the Lord so continue them, who first vouchsaf't them to be his Voices, that these goldē Saint-Bels

Chrysost. in  
Mat. 23.

Bels may ring all in, may winne all mis-led Christians to ioyne with vs in our holy profession, while their *light so shines before men, that men seeing their good workes, glorifie their Father, which is in Heauen.*

Now in the second place, as the Minister sees his glory in this, that he is Gods Voice, so that he may not be proud of this, that he is so highly dignified to be the Lords voice, he must withall learne this point of humilitie; how that hee is but the voice, the Word, God puts it into his mouth what he shall say, and he is but the Voice to publish it. And this we haire confirmed vnto vs out of the 40. of *Ezra*, where at the sixt verse, saith God vnto the Prophet, *Cry.* Now the Prophet thus approued, to be Gods Voice to cry, he awaits his message from God, and in humilitie hee replies to God, *Quid clamabo?* What shall I cry? Now God, he puts his word into his Prophets mouth, and bids him cry, *All flesh is grasse, and the grace thereof is as the flower of the field.* So that by this you see, though the Prophet be the Voice to publish the message, yet the Word, God puts it into his mouth what hee shall say. And therefore the Prophets beeing to deliver their message from God, they shew their warrant, and still begin with this, *Verbum Iehoue*, the word of the Lord. For so begins our Prophet *Micah* this his Prophecie, *The word of the Lord that came vnto Micah:* as if *Micah*, and all other the Prophets, were but so many Voices, still ready at hand, awaiting and expecting to receiue the Word

Word of the Lord, whensoever it came vnto them for to publish it.

Now, this being so, that Gods Minister, he is but the voice; the Word, God puts it into his mouth what hee shall say. Why then first, let no Messenger of the most High, no Minister of the Gospell, be any whit proud, or listied vp with this, though hee farre surpasse all other in the gifts of the Spirit: for alas, he, who thinkes himselfe the best, and best furnished for the Ministerie, hee is but the Lords Voice; and not a word, not a tittle can he vtter of himselfe, but onely the Word which the Lord God putteth into his mouth: euen *Balaam* in the 22. of *Numbers* tels him as much; where hee tels vs, no not for a house full of gold and siluer, he can speake a word good or bad, but onely the Word, which GOD putteth into his mouth to speake; that, and no other can he speake. So that euery Minister of God, he must in humilitie acknowledge and confesse, what *Iohn* the *Baptist* before him stood not vpon to vtter, *Iohn* said, I am but the voice of him that cryeth, of God that speaketh by mee: For that which was matter of pride in *Herod*, to heare the acclamation of the people, The Voice of God, and not of Man, must be matter of humilitie in the Ministers of God, when they heare (The Voice of God, and not of Man) sith they be but Gods Voices, & the Word, God puts it into their mouth what they shall say. And therefore in the second place, in that Gods Minister he is but the Lords Voice; the Word it

*Iohn* 1.23.

*Acts* 12.22.

Gods Word, and hee is but the Voice to publish it. This condemnet the great folly of the world which is so ready to take the Minister. And if his Doctrine, like the Arrow shot at peradventure, which smote wicked *Ahab* betweene the ioynts, light vpon some *Ahab*, some vngodly man entring thorow, as the Word of GOD is liuely, and mighty in operation, to the diuiding asunder of the soule, the Spirit, the ioynts and marrow: This wicked *Ahab*, this vngodly man, he will hate the Lords *Micahiah* for this, hee will hate the Lords Voice for this, because he prophesies, he preaches not good, but as he conceits it euil vnto him; whereas fonde man, he considers not with himself, how that the word it is Gods Word, and the Minister, he is but the Lords Voice to publish it, and the Voice neither can it vtter good or bad, but what the Lord God putteth into the mouth to say, as *Micahiah* told the Messenger of *Ahab*, who entised him to accord with the false prophets, and to bring in his *omnia bene* with the rest: *Surely* (saith *Micahiah*) *as the Lord liueth, whatsoever the Lord saith vnto me, be it good, or be it bad, that, and no other can I speake.* And therefore as we blame not the Bow, if the Arrow hit vs, but rather the hand which directed toward vs: so let not men storme against the Voice, which carries but the word vnto our eares. But what then shall we storme against the hand of God which daymes the Word directly vnto vs? Why storme we; if we will: but *Dauid* tels vs in his second Psalme, wee

1. Reg. 22. 34.

Heb. 4. 12.

1. Reg. 22. 8.

2. Reg. 22. 14.

Verse 39.

2. Sam. 10.

rage and murthure but in vaine: & if our rage be not the sooner ouer, God shal vex vs in his displeasure, and breake these vessels of Clay; these bodies of ours like a Potters Vessell: be we wise therefore, and be we leatned in Gods seate, and take we heed henceforward how wee storne against Gods Voices as wee doe, lest as *Gimaliel* tels vs, *Act* 3. we be found fighters against God. And take we heede withall how we censure Gods Voices, as we doe, bringing with vs curious eares, which heare more to descant on the Minister, then to profit by his ministerie. For in that we censure the Minister of God, we seeme to censure God himselfe, sith the Minister, he is but the Lords Voice, the Word it is Gods owne Word, and the Minister, he is but the voice to publish it. And therefore as *Daniel* tooke the indignities done to his Embassadours by the Princes of the children of *Ammon*, as done vnto himselfe, and so reuenged them: so though euen Princes, neuer so great ones of the world, wrong and abuse the Embassadours of the Lord, these Voices of the Lord, God he will take the abuse as done vnto himselfe, and will one day repay it home.

Henceforth then let the people take heed how they heare, sith it is Gods Word they heare, deliuered onely by mans voice. And let the Minister also take heed how hee speaks, since it is Gods Word, and not his owne, which hee is to speake, that so, there being this sweet harmony betweene the Hearer of Gods Word, and the Speaker, there



there may be more true deuotion in the heart, and lesse censuring prattle with the tongue. And so fro the Ministers dutie, proceed we onward to the Peoples. It is so, you see, that the Minister, he is the Lords Voice; and therefore as it is all our duties to reuerence the Lord, so is it also our duties to beare respect vnto his Voices. For the Church, it is Christs Spouse, and the Congregation of the faithfull: the Church of God cannot better expresse her loue to Christ her Husband, who is in Heauen, then by a due respect vnto his Voices, who are heere on earth. Now the due respect of a louing Wife vnto her Husband, consists in three maine duties. First, to loue him: Secondly, to cherish him: Thirdly, to obey him. All which, the Church of God, and Congregation of the faithfull, because she is the Spouse of Christ, is bound to impart vnto his Voices, for they are Christs receivers heere ouer earth, to receiue for him these pledges of our loue: And so also (saith our Saviour) *he that receiveth by you, receiveth me.*

Now we are first to loue Christs Voices: and this is the thing the Apostle beseecheth at our hands, to haue them all in singular loue, who labour amongst vs, who are ouer vs in the Lord, who admonish vs: to loue such, with a more than ordinarie, with a singular loue for their workes sake, and we are bound to loue them in two respects: First, because they are Christs, his Embassadors, sent vnto vs with an Ambassie of Peace, beseeching vs in Christs stead, to bee reconciled

Math. 10. 40.

1. Theſ. 5. 12,  
13.

2. Cor. 5. 20.

Hier. 9. 1.

Gen. 16. 12.

vnto God. Now if we loue the Prince of Peace; needs must we loue these Embassadors of Peace: and if we loue *CHRIST IESVS*, who is *the Word*, needs must we loue them, who are the Voices, to publish, and proclaime this Word. Secondly, we are bound to loue them, because they loue vs, they watch ouer our soules; nay, they loue many a man, better then hee loues himselfe: for these Voices, they oftentimes with *Jeremy*, carry about with them, whole fountains of teares, in their head, and in their heart, & draw from these VVels, with the two Buckets of their eyes, such abundance of teares, that their eyes shed teares day and night, for their finnes, who seldome, or neuer shed a teare for their owne finnes: And therefore good reason haue we, to loue these Voices, or at leastwise not to hate them, as too too many doe, who little better esteeme of them, then of *Ismael*: their hand against euery man, and euery mans hand against them.

I will say thus much, to the honour, and commendation of this famous Citie; There is no Nation vnder heaven more respects these Voices, if they be the Lords Voices indeed, then the more graue, and discreeter Citizens: And as for the rest, they loue them too, but not with so good discretion: for they loue them in a manner, as the Ape doth her yong ones: they loue them so importunately, that they kill them. And therefore it were to bewisht, they would loue them a little more, in louing them a little lesse, while they giue the Voi-

ces



ces a breathing time; to follow the Apostles rule to his beloued *Timothy*: To giue attendance to reading, and to exhortation, and to doctrine; that there may be a breathing while, for the Voices, to giue attendance to reading: as well as all to exhortation, and to doctrine: For the Voices, they will be so much the better able, to teach others by their doctrine, when they haue first taught themselves by their reading.

1. Tim 4. 13.

Now as wee are bound, to loue the Lords Voices; so can we not better expresse our loue vnto them, then in cherishing them. For farre bee it, that the Lords Voices should be fedde, like meere voyces indeed; onely with ayre: and that their maintenance should bee the peoples courtesie and beneuolence; for this, it were a dishonour vnto God, and a great abasing to the Ministerie. The very Heathens tell vs as much. For *Plutarch* tels vs of a *Laconian*, who seeing a Collector going about, and gathering the peoples deuotions for the gods: O (saith he) I will now make no more reckoning of the gods; so long as I see them goe a begging, and to bee poorer then my selfe. And would not, thinke you, many a churlish *Nabal*, and repining *Laban* of these dayes, bee ready to fall into the same disdaine of God, and of his Voices, if the Offalls onely of their reuenues, and cruell mercies of their purse, were the stay; and maintenance of the Ministers life. This it were great pittie, it should be so; and hope suggests the best, that it wil neuer be. For were it so; as in the same *Plu-*

Plutarch.

Plut. Mor.

tarch we reade, of one *Philippus*, a Priest amongst the Heathen, so poore, that hee beg'd for his li-  
 ving, and yet hee would goe about, and tell how  
 happy he should be. When (quoth one) will this  
 be? When I am dead (saith he.) Why, (then poore  
 fellow (quoth the other) thou art too blame, thou  
 diest not quickly, that thou mayst be happy. Even  
 thus should the Lords poore Voices bee flouted  
 of the world. The Lord is our portion, say the  
 Voices, and wee shall bee happy; but when,  
 saith the world, shall you haue this portion, that  
 ye may be happy? When we dye, say the Voices.  
 Why, then sayes the world; yee are too blame, ye  
 dye not quickly, to be happy in Heauen, whom  
 the world hath tooke an order with, neuer to bee  
 happy on earth. But this, it is the voice of the  
 sonnes of *Belial*, who haue euill will at Sion, and  
 had rather put a Church into their purse, then  
 empty their purse vpon the Church.

2. Reg. 4.

Gen. 42.

For you (beloued) the Lords Voices are per-  
 swaded better things of you, how regardfull of  
 them you haue alwayes beene, and how carefull  
 you be, not onely with the good *Shunamite*, to  
 prouide them a Chäber, a Table, & a Stooke, when  
 they turne in vnto you: but to send them away, as  
*Ioseph* did his Brethren; with their Sacks full of  
 Come, and euery man his money in his Sacks  
 mouth; meat for the belly, and money for the  
 back. For which care of yours, in cherishing the  
 Lords Voices; the blessing of Heauen, and the  
 fatnesse of the earth, be your great reward. And  
 may

may they euer live; registred in the Kalendar of Saints, who already haue, or hereafter shall, more like the Primitiues of old; then the hold-fast Possessors of these times, thus bring in part of their Possessions, and lay it downe at the Apostles feet, bringing an offering, to the worke of the Tabernacle; to this so worthy a Worke. Now as wee are to loue, and cherish; so are wee also to obey the Lords Voices. And this is it the Apostle exhorts you vnto, Heb. 13. *Obey them which haue the ouer sight of you, and submit your selues: for they watch for your soules, as they that must giue account, for them vnto God, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.* You are then to obey Gods Minister: because God hath set him, as a watchman ouer your soules, & he must giue an account to God for your soules. Now if ye doe what hee commands you from God, his shall be the ioy; and yours the crowne. But if yet will be stiffenecked, and not obey; though his bee the griefe, to see his Ministerie take no better effect amongst you, yours shall be the perill. For if hee giue vp his account of your soules, with griefe of heart, for your disobedience to the Gospell of Christ: this, it is vnprofitable, *vs,* for you, and not for him. And therefore, as you tender your soules, obey the Lords Voices, which watch ouer your soules. Giue an obedient eare to the Lords Voices, to heare them: and an obedient heart to the Lord himselfe, to feare him, that yee may be blessed. For in the 30. of *Deuteronomie*, there

Verse 17.

John V  
John V  
John V  
John V

Verse 30.

Verse 3.

Verse 4.

Verse 6.

Verse 8.

there be three wayes set downe; the three rodes, by which we come to blessednes: the first is, by louing the Lord thy God: the second, by obeying his Voice: and the third, by cleauing vnto him; so that, if thou loue the Lord, because he is thy Father; if thou cleaue vnto him, because he is thy Saniour; if thou obey his Voice, because hee is thy Lord: thou, and thy Seed, shall liue, and bee blessed vpon earth. For if thou obey diligently the Voice of the Lord, the Lord in the 28. of *Deut.* pronounces thee *Blessed in the Citie, and blessed in the field, blessed in the fruit of thy body, and in the fruit of the ground, blessed in thy coming in, and in thy going out, blessed in thy storehouses, blessed in all thou see'st thine hand vnto.* Thus shall the man bee blessed, that obeyes the Voice of the Lord. And therefore all ye, who desire blessednes, heare, and obey, that yee may eate the good things of the Land. And thus now, you see, how, for the Lords sake, whose Spouse the Church is, you are to loue, to cherish, and to obey, the Lords Voices: Now let every faithfull-Christian, which is a member of the true Church, the Spouse of Christ, plight faith to Christ, the Husband of this spouse, for the performance of this Christian dutie: which God so requires at our hands. And so from the Voice, come we to see the nature of the Voice. It is a crying Voice: The Lords Voice Cryeth: and neede had the Voice be a Crying Voice: for it hath a Citie to Cry in, and a whispering still Voice is not for the Citie: for this, none could heare. Nay, an ordi-

ordinarie speaking voice, is not for the Citie: for this few could heare. And therefore, the Voice, being sent vnto the Citie; it is a Crying Voice, that all might heare it. And thus doth God, by sending a Crying Voice vnto them, take away all colourable pretences, and excuses from the Ciry. For, had a still voice, or an ordinarie speaking voice, come vnto them, their plea had been; *non audimus* the Voice, it was so still, that, what, for the clamours of the Citie, wee heard it not. And therefore, the Voice, it is a Crying Voice: that all might heare it: and none might haue excuse, wherewith to cloke his sinne. Now then the Voice, it is a Crying Voice: in three respects: first, it is a crying Voice, to make an out-cry against crying sins. Secondly, it is a crying Voice, to rouze and awake the Citie, dead asleepe in sinne: which no Voice, but a crying Voice could rouze. Thirdly, it is a crying Voice, to leaue the Citie without excuse: to take away all excuse from the Citie. For the first, the Voice, it is a crying Voice, to make an out-cry against crying finnes. *o Sion*, it hath got a voice in the world: yea, and that a lowd crying Voice, in the eares of G O D. *Cains* sinne of murder, it had a crying Voice: for *Abels* blood, in the fourth of *Genesis*, cries in Gods eares for vengeance. The sinne of *Sodom*, it had a crying Voice: For in the 18. of *Genesis*, the cry of *Sodom* and *Gomorrah*, is said to be great in the eares of the Lord. And in these last, and worse dayes of the world, sinne hath more lift vp her voice,

Verse 8.

voice then euer : for sinne hath got a roing voice : & now sin, which before did but cry to heaven for vengeance ; it now roares for vengeance : Now that there be many roarets abroad in the world, who, because their father the Diuell, is stiled by Saint *Peter*, in the last Chapter of his first Epistle, a roaring Lyon ; blush not to stile themselves, his roaring Whelpes, his roaring Boyes. And these roaring Boyes, send roaring out of their Pot-guns, in their drunken fits, nothing else, but fearefull blasphemies against the God of Heaven. Now then, since sinne hath not onely got a crying, but euen a roaring voice in the world ; high time it is, God should haue at leastwise a crying Voice in the world, to make an out-cry against these crying, and these roaring sinnes : and that for two respects. The one, in respect of God ; the other, in respect of man. First, in respect of God ; it is most neecessarie, God should haue a crying Voice abroad in the world. For should sinne still goe about in the world, thus vncontrouled, with a crying, and a roaring voice, it would carry the whole world to hell with most voices : For the voice of blasphemie would quite drowne the voice of Pietie, and the voice of Prayes, it would bee turned into the voice of cursing ; and where no voice were heard, but the crying voice of sinne, all men would learne to speake no language, but the language of the Diuell : all men would bee of one tongue : but that tongue dipt in boyling Brimstone, to speake nothing but Blasphemie ; the language



guage of the damned; that tongue dipt in gall,  
 to speake of nothing but cursednesse and bitter-  
 nesse; that tongue dipt in bloud, to speake of  
 nothing but bloud and slaughter; so aduancing  
 it selfe, euen to the Throne of God: if it were  
 possible, to pull God out of his Throne: one  
 while crying out, *Vbi est Deus?* Where is God?  
 another while crying out, *Non respicit Deus;* God  
 regardeth not: yet another while flatly roa-  
 ring out, *Non est Deus,* There is no GOD.  
 This, and farre more worfe then this, would bee  
 the language of the world, were there no voyce  
 heard in the world, but the crying voyce of sinne:  
 God therefore, to stop the mouth of the Diuell,  
 who thus goes about to deface his glory: scorning  
 at his power, with *Vbi est Deus?* Where is God?  
 deriding his prouidence, with, *Non respicit Deus;*  
 God regardeth not: Nay more then this; seeking  
 to pull God out of his Throne, with, *Non est Deus:*  
 There is no God: God, hee also sends a crying  
 Voyce into the world, to make an outcry against  
 this Cry of sinne, and to drowne and confound  
 this cursed language of the world, invented in hell,  
 & learned of the Deuil: which being of a far high-  
 er reach, then euer *Babel* could possibly haue been,  
 would towre vp higher then to Heauen; euen to  
 the Throne of God, if it were possible, to dethrone  
 that great Monarch of the world, with *Non est*  
*Deus,* There is no God. And now, that Gods  
 crying voyce is heard in the world, the better part  
 of the world hath learned the holy tongue, and

words of piety, are now more often heard, then words of blasphemy; and the Voyce of prayer, is now more frequent, then the Voyce of cursing; So that now, no longer, Where is God? for, *le-bona in calis*: Our God, he is in heaven; no longer now God regardeth not: for our God, as he is in heaven, so beholds hee all things that are done, both in heaven and earth, and his providence governes all things. No longer now, *Non est Deus*, There is no God; for our God, he is, *is, was, and is to come*: our God, hee is from all eternity.

Now, as God thus sends a crying Voyce into the world, to vindicate his glory from the vnrighteousnesse of men, who else would *withhold the truth of God in vnrighteousnesse*: So doth hee also, in great compassion vnto man, send his crying Voyce into the world, to outcry crying sinnes, lest crying sinnes, still crying in Gods eares for vengeance, should pull downe the vials of Gods wrath, to consume man from off the face of the earth: for the crying voyce of sinne, is still importuning the hand of Iustice, with one plague or other, to cut off the sinner. And one while it calls for a second Deluge, to drowne the world, for the overflowings of vngodlinesse, which are in the world: yet another while, it calls for a famine, to punish the want and scarcity of good men: yet another while, it calls for pestilence and the sword, to punish our abuse of health and happinesse: And thus is the voyce of sinne still vrging the hand of Iustice, to write bitter

Wisd. 1.4.

Reu. 1.4.

Rom. 1.18.



bitter things against the sinner: but the crying  
 Voyce of mercy, which God, for the good of man,  
 sends into the world, speakes better things both  
 from God to man, and for man to God. And it  
 first speakes from God to man, that man would  
 prevent punishment by penitence, that man would  
 prevent a second flood, to drowne the world for  
 sinne, by first drowning his sinne in a flood of  
 teares: leaving his crying finnes, and falling a cry-  
 ing for his sins. Now as this crying Voyce speakes  
 mercy from God to man, so doth it also speake for  
 mercy, vnto God for man: for in the second of  
*Isaell*, the Priests, these crying Voyces of the Lord,  
 they weepe betweene the porch and the Altar, and  
 cry to God; *Spare thy people, O Lord, and giue not  
 thine heritage ouer to reproch*; and God in the 18.  
 and 19. verses, to shew how much hee accepts the  
 cry of his Voyces, the cries and prayers of his Mi-  
 nisters, which they powre before him for his peo-  
 ple, himselfe vouchsafes a gracious reply, and  
 makes the answer, how that at the cry of his Mini-  
 sters, he cannot but be iealous ouer his Land, and  
 spare his people, and giue them their hearts desire,  
 corne, wine and oyle, and freedome from their  
 enemies: such is the force of prayer for the peo-  
 ple, in the Lords Ministers mouth, if it be seruent  
 from the heart. Now then, ye people of the Lord,  
 if ye haue any care, or regard at all of your soules,  
 learne to distinguish betweene the cry of voyces,  
 that knowing which cry against your soules good,  
 and which cry for the good of your soules, you  
 may

Verse 17.

may be able to discerne, which you are to heare, and obey, which to shut your eares against, and to auoyd. You see heere there bee three crying voyces abroad in the world ; The first is the crying, nay the roaring voyce of the Deuill, and this voyce cries vnto you to breathe defiance against Heauen, and to write your names in the earth, with the red inke of bloud, or the blacke inke of hellish villany : This voyce cries vnto you with wicked *Kain*, to murder a righteous *Abel*, it cries vnto you to play the traitor with *Judas*, it cries vnto you to take away another mans possession with *Abab*, it cries vnto you to steale a wedge of gold with *Achan*, it cries vnto you to play the drunken Sor with *Nabal*, it cries vnto you to play the vncharitable Miser with *Dines*, it cries vnto you to dye your soules of the Deuils hue, in the blacke deeds of darknesse and of wickednesse. Now the second crying voyce which is abroad in the world, is the crying voyce of sinne, and this cries to heauen for a punishment for sinners, it cries vnto the clowds to deny the sinner raine, it cries vnto the sunne to deny the sinner light, it cries vnto the earth to deny the sinner food, it cries to Mercy not to regard the sinner, it cries to Iustice to renounce the sinner, it cries to hell to receiue the sinner, and it cries for tortures to torment the sinner : this is the crying voyce of sinne, which is neuer with vs, but is still against vs. Now the third and last crying voyce, which is Gods crying Voyce of Mercy, this cries vnto you, not to play *Kains* part, and so kill, but to loue thy

thy brother as thy selfe; not to play *Iudas* part, and betray, but to obey from the heart those which are set ouer you; not to play *Ahab's* part, and oppress; but to giue to euery man his owne; not to play *Achans* part, and to steale, but to worke euery man with his own hands, & to eat his bread in the sweat of his browes; not to play *Nabals* part, and be drunke, but to be sober, to watch and to pray; not to play *Dives* part, and to be miserable, but to doe good, to distribute, to bee to all men charitable; and then againe, it cries vnto you, as you would haue the clouds drop raine, so let your eyes drop teares for your sinnes; as you would haue the earth be fruitful, so to be fruitfull in good works as you would haue the sunne giue light, so to walke as children of light; as you would haue heauen, & escape hell, so to haue your conuersation in heauen, while ye liue on earth. This is the Voyce of mercy, which is euer with vs, and neuer is against vs.

Now chuse you which of these three voyces will you heare: the Devils voyce, you see, how it comes vnto you with a word cloathed with death, and playes the Orator for hell, to gaine right to your soule through vnrighteous practices; and will you heare this voyce, to obey and follow it? Why, follow it you may; but know where it leades: it leads to the paths of death, & high-way to damnation. The crying voyce of sinne, this you heare, how it cries to, heauen against you, and still in the end proues a backward friend to those her vassals, who obey sinne in the lust thereof; though at first, the  
better

Rom. 6.

better to serue her turn, she sawne vpon them: and will you now bee wonne by the enticing voyce of sinne, to follow and obey it in the lust therof? why, follow it you may, but it threatens your destruction; for sinne will one day pay her seruants their wages ho me, and will requite their euill life which was spent in her seruice, with euerlasting death, which is their wages for their seruice: for, *the wages of sinne is death*; and therefore as you tender your soules, redeemed by Christs precious blood from the power of sinne and Satan, captiuate not your soules againe, by listning to the entisements of sin, and prouocations of the Deuill; but lend your eares onely to the Lords crying Voyce of mercy, attend only this blessed Voyce which cries abroad in the world, to bring sinners home againe to God by repentance: and if you shut your eares, the dores of your soule, against all other enticing voyces of sinne and Satan, and open them onely to the Lords crying Voyce, to prepare a way for the King of glory to enter in: assure your selues, such shall be the peace and ioy of your soules, that you shall haue heauen in your soules in this life, and your soules shall haue heauen in another life. And so much for the first reason, why the Voyce, it is a crying Voyce.

Now secondly, the Voyce, it is a crying Voyce, to rouse and awake the dead & secure City: dead asleepe in sin, which no voyce but a crying Voyce could rouse: and this collection fully arises from some variety of interpretation of the word in the Originall,

Originall, which is here rendred a City; for (as *Caluin* hath obserued it) some read it, *Vex se bona ad ciuitatem*; some againe, *Ad expectandum clamat*. Some read it, The Voyce of the Lord crieth to the City. Some againe read it, The Voyce of the Lord crieth to rouze, & to awake: which implies the great deadnes & security of the Citie, which could not be awaked without a crying Voyce; for as our blessed Sauior, being to raise dead *Lazarus* from death to life, is said to cry with a loud voyce, *Clamauit voce magna* (saith the text) he cryed with a loud voyce, *Lazarus, come forth*; so our blessed Sauior being to raise the dead sinner, dead in sins & trespasses, as it is *Ephes. 2.* he makes his Voyces crying Voyces, to cry vnto the sinner to come forth of the graue of sin: *Surge qui dormis, Awake thou that sleepest, and stand up from the dead, and Christ shall giue thee light.*

Iohn 11.

verf. 1.

Ephes. 5. 14.

Now as the City Hierusalem had need of this crying Voyce: euen so hath our Hierusalem, this City of ours. Our Citizens complaine, It is now a dead world, a dead time, and there is little stirring in the world, little trading; but they may more iustly complaine in another sense, that it is a dead world indeed, men carrying about with them liuing bodies, but dead soules; and, There is little stirring in the world; for iniquity hath got the vpper hand, and iets about honesty euery where; so that honesty stirres little abroad, for she hath little trading in the world: while wicked men, who make a trade of sinning by their euill customes, make the greater part of the world their customers: and

1. Tim. 5. 6.

therefore if euer the Lords crying Voyces cryed to dead mens eares, to heare the word of the Lord, now is the time; for the greater part of men, like the widow which liueth in pleasure, are dead while they liue. And could you but euer weeke haue bills brought you in, to signifie within the City liberties, and without, how many soules dye in a weeke; some of a surfet of drunkenness, some of a swelling tympany of pride, some of the burning feauer of malice, some of the dropsie of couetousness, some of one or other disease of the soule; you would blesse your selues, to see most mens bodies to be but liuing Sepulchers for dead soules: and you would pity the great taske which is imposed vpon the Lords crying Voyces, to heare them cry to dead mens eares, which hearing will not heare, and to dead mens harts, which will not vnderstand: and therefore blame we not the Lords Voyces, for their importunate crying in our eares, crying vnto vs in season and out of season, crying at all seasons; for they cry most vnto dead men.

*Quam difficile  
surgit, quem mo-  
les male consue-  
tudinis premittit:  
sed tamen surgit  
post vocem mag-  
nam, August. in  
Joan. tract. 49.*

And well saith Saint *Augustine*, Hard it is to awake a sinner, whom custome hardens in his sinne, and yet such a sinner, hee may bee wakened, if you often call vpon him for repentance. At much and often crying then, euen the dead shall heare the Voyce of the Sonne of God, and they that heare it shall liue: Cry then still, yee Voyces of the Lord, whom God hath made the Cities Criers, to cry lost children home againe to him their heavenly Father, by repentance: and spare



spare not to cry, whilest voyce and breath doe serue to cry: and though ye cry to dead mens eares, yet is not your labour in vaine in the Lord: for Truth it selfe hath said it in the fist of *Iohn*, for the comfort of your labours: *Verily, verily I say vnto you, the dead shall heare the voyce of the Sonne of God, and they that heare it, shall liue.* And this is also comfort for the sinner, that though he be dead in sinnes, nay with *Lazarus*, dead foure daies: Dead the first day by delight in sin, dead the second day by consent to sinne, dead the third day, by the act of sinne, dead the fourth day, by a customary finning: so that it may bee said of him, as of *Lazarus*, *ὁ νῦν ὡκεῖ* he now stinckes in the nostrils of the Lord: yet if this dead sinner will but heare the Voyces of the Lord, crying and crying againe, in precept vpon precept, exhortation vpon exhortation, *ἄνθρωπε ἔξελθε* come forth thou sinner: how come forth? why, *S. Augustine* tels thee how: *quando confiteris, procedis:* when thou dost confesse thy sinne to God, thou comcest forth of the graue of sinne. And if the sinner thus come forth, vomiting vp, as it were, his sinnes, which are a burthen to his conscience, the stomach of his soule, by an humble confession vnto God; Truth it selfe hath said it, this dead sinner, he shall liue. And though hee come forth of the graue of sinne, bound like *Lazarus*, hand and foot, bound with the chaines of his sinnes: yet Christ shall giue his Ministers charge ouer him, *ἀλλοιῶτε τὸν ἄνθρωπον*, loose him from his sinnes, absolue him and let him goe in peace. And therefore to draw

Ver. 25.

*Augustin in Ioh.  
ibid.*

vp all vnto an end: Let not Gods Voyces despaire of doing good, though they cry most vnto dead men, because Truth hath said it for the comfort of their labour, *The dead shall heare the Voyce of the Sonne of GOD*: and let not dead men, men dead in sinnes and trespasses, if they heare the voyce of the Sonne of God, despaire of mercy; for Truth hath also said it, to their comfort; *They that heare the Voyce of the Sonne of God, shall liue*: they that heare Christs *Surgite mortui*, Arise ye dead in this life, and liue the life of Grace in this world: shall heare Christs *Surgite mortui*: Arise ye dead after this life, and liue the life of glory in the world to come. And so come we to the third and last Reason, why the Voyce, it is a crying Voyce, and that is to take away al excuse from the City, of *Nunquā audiuimus*, We neuer heard the voyce. For man, such is his folly, when once sin layes open his nakednesse, he flatters himselfe, all is well, if hee haue but a cloake to cast vpon his sinne; for so our first Parents, no sooner had they sinned, but they seeke for a cloake to palliate their sinne; and *Eue*, shee must be the cloake for *Adams* sinne, and the Serpent the cloake for *Eues* sinne. And all we, *Adams* sinfull posterity, haue worne this cloake of excuse euen almost thred-bare by long vsage of it, in palliating of our sinnes: And we cloake Drunkennesse with good fellowship; wee cloake Couetousnesse with good thriftinesse; wee cloake Pride with decency and comelinesse: there is no sinne but wee haue a cloake for it, or else, if wee want a cloake for

for our sinne, we are ready to fetch a cloake from heauen, and euen to accuse God himselfe, to excuse our sinne: As *St Thomas Moore* tels vs of a prisoner at the Barre, who being conuict of felony, pleads his pardon vpon this, how that God had so ordained him to be a Thiefe, and therefore he could no other doe but steale: For who euer resisted the will of God? But the Iudge answered him very well; If God hath ordained thee to be a Thiefe and to steale, God hath also ordained mee to be a Iudge, and to hang thee for thy theuerie.

Now as we spare not, thus to accuse God, to excuse our sinne: So are we most ready to excuse our selues, by accusing of Gods Word: and the whole world is set on this: And some Nations in the world, thinke it excuse sufficient for their sin, that they neuer had these crying Voices of the Lord, to sound his Word and precepts in their eares: but Saint *Paul* tels them: *ἀναδυσaris ὁ ἄνθρωπος, Τὸν οὐκ ἐκτελέεις ὁ ἄνθρωπος*, Thou art inexcusable O man, who makest this thy Plea. For thou hast a visible word, which, though it preach not to thine eares, yet doth it preach vnto thine eyes: and makes thy two eyes, the two witnesses of Gods glory and mercy towards thee. For the Sunne, which giues thee light, the ayre thou breathest in, the earth thou feedest on: these be dumbe Preachers, and preach Gods mercy to thine eyes: and no Nation is there in the world, but it hath this kinde of preaching in it. For there is no speech nor language (saith the Pro-

Rom. 2. 17.

Rom. 1. 19.

Psal. 119. 3.

*London's Warning,*

Rom. 1. 20.

Rom. 2. 14. &  
15.

Rom. 2. 15.

phet) where the voice of these Preachers is not heard. And therefore this is enough to euince the worlds vnthankfulness vnto God, for the riches of his mercies, & to leaue the world (as the Apostle witnesseth) without excuse. But yet God, he farther takes excuse from man (so loth hee is man should cast away his soule with excuses) and he writes the Notions of his Law, euen in the heart of euery man: making euery mans conscience, to be his Accuser, or excuser before God: Nay, more then this: yet farther, to take excuse from Man; God, hee not onely giues a visible word to preach vnto our eyes, nor onely the Notions of his Law, written in our hearts, but he sends an audible Word amongst vs, his Voices to cry and proclaime his Law in our eares, and to reuiue it in our hearts; so, that wee can plead no excuse at all for our selues: Our eyes are our witnesses, which dayly behold Gods mercies: our hearts are our witnesses, which shew the effect of the Law written in the heart: and our eares are our witnesses, which dayly heare Gods crying Voices (and they cannot chuse but heare them, because they be crying Voices) still crying vnto vs, This is the way, walke in it. O let not vs then, sith God is so carefull to take excuse from vs, make excuses to our selues, to destroy our soules. Let vs not shut our eyes from beholding Gods mercie; let vs not shut our eares from listning to his iudgements; and let vs not harden our hearts against his feare, to disobey his Law, and dishonour his Name: but  
sith

sith hee is so carefull to preach his Name to our eyes, to our hearts, and to our eares: let vs obey these diuers calls of mercy, that we may be saued: otherwise if we doe, no excuse you see will serue, but we must viterly perish.

Now if any Nation in the world be left inexcusable in these respects: this little Goshen of ours, this little Iland of ours, is most without excuse, which (as speakes the Prophet *Isaiah*) in his 11. Chapter, is full of the Knowledge of the Lord, even as the waters couer the Sea: So that England is not so much enuironed with the waters of the Sea, as it is full of the Knowledge of the Lord, and of his Word: euery nooke and angle of our Land, hauing a plentifull increase of the Lords Voices in it, to cry & proclaime the Lords message in our eares. This famous Citie (more especially) it is so full of the Lords crying Voices, that some sticke not to complaine, They haue too much knowledge now adayes: but take they heed how they complaine, they haue too much, lest God for our vnthankfulness punish vs, as he doth many other Nations, with little enough. And let vs know thus much, to make vs carefull, to make good vse of our knowledge: the more knowledge we haue, the lesse excuse wee haue for our sinne: And the more the Lords Voices cry amongst vs, the more shall be our punishments, if wee obey them not: For the Seruant that knowes his Masters will, and doth it not, shall be beaten with many stripes. And therefore, as you desire to secure the

Verse 9.

Luke 11. 47.

the Citie from the Lords Rodde, and your owne  
soules from his consuming wrath : Sith God, to  
leauē you without excuse, sends crying Voices  
vnto you, in mercy to forewarne you : lend your  
eares, and hearts, to heare and obey that, which  
the Lords Voice cryeth to your Citie : For the  
Lords Voice cryeth to the Citie.

It is a great and publike taske for the Lords  
Voices to Cry vnto a Citie : And therefore, *Jo-*  
*nah* beeing sent to *Nineueh* that great Citie, saine  
would he flie from the presence of the Lord, fea-  
ring to be the Lords Cryer in so great a Citie; till  
the Word of the Lord comes vnto him the se-  
cond time, commanding him, Arise, and goe to  
*Nineueh* that great Citie, and preach vnto it the  
preaching that I bid thee. Now as it fares with  
*Jonah*, so it fares with most of the Lords Voices,  
but that the Lord is with them, and they preach  
the preaching which hee commands them, they  
would draw back, as fearing to cry vnto a Citie.  
And therefore when the Lords Voices, out of  
this and such like publike places, cry vnto your  
Citie, blame not the Voices, for the Voices, they  
of themselues are slow enough to Cry vnto a Ci-  
tie : but that the Lord in mercy to a Citie, com-  
pels them, as hee did *Jonah*, to arise and goe vnto  
the Citie, and preach the preaching hee com-  
mands them, which ye are the more willingly to  
heare; because they preach no other, but the  
preaching which God bids them preach. And  
therefore blame me not, though (who am I the  
meanest

Ion. 3. 1. & 2.



meanest of Gods Voices) if I shew vnto you how the Lords quarrell with this Citie in my Text, agrees in some sort to this famous Citie. For let vs but paralell Gods benefits bestowed on both these Cities, and then see whether both Cities haue beene so thankfull vnto God for these his benefits, as they ought to be. First, for Ierusalem, this Citie in my Text, saith God to her; in the fourth and fift verse of this present Chapter, *Remember my louing kindneses of old, how I brought thee out of the Land of Egypt, and deliuered thee out of the house of Seruants: nor onely so, but gaue thee Moses, Aaron and Miriam for thy guides.* And hath not God done this, and much more for our Citie? Let vs remember his louing kindneses of old, how God, he hath deliuered vs from Egypt, Rômes tyrannie, which in the II. of the *Reuelation*, is stiled to vs by the name of Egypt, and hath freed vs from the house of Seruants, from the slauish and Egyptian bondage of an vsurping *Pharaoh* the Pope; who would still haue made both Prince and People, Seruants and Vassals to his painted holinesse: and who in one thing was more then a *Pharaoh*, in that he sought to destroy by cruell death, not onely all the Males, but Females too of the Stock of *Sem*; who profess themselves members of the true Church: nor onely this hath God done for vs; but hee hath also giuen vs a *Moses*; a most gracious King: As he also gaue vs a *Miriam*, a gracious Queene of happy memory, deare Sister to our gracious *Moses*,

Verse 8.

Queene  
*Elizabeth.*

ses, both a nursing Father and Mother to our Church; and an *Aaron*, a holy and a learned Clergie, to guide and gouerne vs, euer since we set foote out of this blinde Egypt, in the way of peace and truth. Nor onely this did God for the people of the Iewes; but in the fift Verse, hee bids them remember, how *Balak* King of Moab consulted their destruction; and how *Balaams* Curse, God, he turned it into a blessing vnto them. And hath not God done this & much more for our Citie? For let vs but remember what in Eightie eight was consulted against vs; when Pope *Balaams* was sent for to blesse the Nauie, and to curse Gods people: How the Lord turned Pope *Balaams* Curse into a Blessing vnto vs: let vs remember these old louing kindneses of the Lord, and so acknowledge the righteousnesse of the Lord, his faithfulness and his mercy to vs: these be the benefits, which God, hee would not haue his Citie Ierusalem, to forget parallell to the benefits bestowed on vs: which farre bee it, this our Ierusalem, this famous Citie of ours should once forget.

And thus we see, God, he is as kinde to vs, as euer hee was to his Hierusalem; but let vs see in the second place; whether we be not as vnthankfull vnto God for these his benefits, as euer Hierusalem was. Hierusalem betrayed her vnthankfull heart to God two maner of wayes: openly, by her manie rebellions; and secretly, by her hypocrisie: for her open rebellions, they are set downe in the  
three

three next verses following my Text, where you shal find treasures of wickednes in the house of the wicked; scant measure, wicked balances, and a bag of deceitful weights, violence & oppression in the rich men, a deceitfull tongue in the mouth of all. Now God wondring at this, to see for all the mercies which he shewed to them, for all the crying & preaching of his Voyces, such grosse sinnes and enormities should raigne in such a City, a City so beloued, a City where his Word was so often preached, his Voyces still crying to the City, hee breakes forth in admiration of the thing, *Adhuc an sunt?* What, for all my mercies to you? What, for all the crying of my Voices to you? *Adhuc an sunt?* Is it possible? Are there yet the treasures of wickednes in the house of the wicked? scant measure, wicked balances, a deceitfull weight? And are yet the rich men full of violence, and euery mans tongue deceitfull in his mouth? why, if it be so, high time it is to punish; and sith mercy will not winne you, iudgement shall compell you. Wherupon in the very next verses, God, he proceeds to iudgement: *Therefore I will make thee sicke in smiting thee, &c.*

Now look we to it, whether this Cities rebellion be not the rebellion of our City, whether Hierusalems transgression be not the sin of our Hierusalem; for first, are there not with vs the treasures of wickednesse in the house of the wicked? Why, search the coffers of Extortioners and griping oppressours, there shall you finde the treasures of iniquity; search the coffers of corrupt Patrons, there

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also shall you finde the treasures of iniquity; search most mens coffers, & more or lesse, you shall bee sure to find the treasures of iniquity: so that we cannot deny it, but with vs the treasures of wickednes do yet lodge in the house of the wicked. Now in the second place, to make a full purse, do not some amongst vs make a scant measure, & is there not with vs a scant measure, which is abominable, wicked balances and a bag of deceitfull weights? this must we needs confesse that it is so: but it is the care of this Honorable City, as much as may be, to redresse it, that it be not so, & might the delinquents in this kind smart for it, who bring Gods curse vpon the City, while they strue to get a penny by abomination, by a scant measure, which in the tenth verse God hath pronounc'd abominable. The meaner sort of offenders in this kinde, they are often met with, & Iustice ouertakes them, but as *Demetrius* told *Alexander*, when *Alexander* cald him in question for his pyracy, *I indeed (saith he) play the Pyrate in two small Frigets, & am cald in question for it, but great Alexander, he roames about, & with two great armies robs the whole world, and no man dares so contrell him for it*: So many a petty *Demetrius*, who playes the false Marchant to get a penny or two by false balances and weights, is often most deservedly punished for it: But there is a great *Alexander*, a great man in the world, who dealing in whole sale, gets the gaine of whole pounds by false balances and weights, and, as a ship vnder his full saile, cuts it away a maine; so these in their whole sale carry



carry smoothly away the gain of whole hundreths, by false balances and weights, and no man regards it, but the God of heaven, who heere inueighs against it by his Prophet, and threatens a punishment to the City for it. Now in the third place, Hierusalems sinne was violence and oppression in her rich men, her rich men were full of violence; & what, is our Hierusalem free from this? if the cry of the poore and the oppressed will free the City, so much the happier is the City: but it may be feared, that as our Prophet complained of the rich inhabitants of Hierusalem, in the seventh Chapter of this his Prophesie, how that the best of them *was a brier, and the most upright, sharper then a thorne-hedge*: So it may be feared, there be with vs many such briars and thorne-hedges, who if a poore sheep chance to fall into their hands, wil, like briars and thornes, make him leaue some of his fleecce behinde him, and well it is many times, if they leaue him a whole skinne to sleepe in: but let these rich oppressours, if any such harbour within the City of God, henceforward, take notice of it, that they are neither good friends to the City, nor to their owne soules: for these their vnlawfull practices bring a curse vpon the one and vpon the other.

Now in the fourth and last place, Hierusalems sinne was a lying and deceitfull tongue, for their tongue was deceitfull in their mouth. In their mouth, may some man say; what needs this addition? for how can the tongue be deceitfull, but in the mouth? but this, it is most Emphaticall, their

Verf. 4.

Jerem. 9. 5.

Jerem. 9. 4.

tongue is deceitfull in their mouth, that is, they no sooner open their mouth, but their tongue is ready to speake deceit: so that deceit, it not onely lurks in the closet of the heart for some assaies, but it lies lurking vnder the tongue, and is ready still in the porch of the mouth, to vent it selfe vpon all assaies. And this is in which the Prophet *Jeremy* speakes, *They haue taught their tongues to speak lies, they need not study long for a deceitful answer, as occasiō serues; for they haue so well inured their tongues to a lye, that they haue it still ready at their tongues end.* This lying and deceitfull tongue, it was Hierusalems sinne, and so common amongst them, that as the Prophet *Jeremy* speakes, *Every one was to take heed of his neighbour, and not to put trust in any brother: for every brother used deceit, and every friend dealt deceitfully.* And what, is our Hierusalem free from this? Plaine-dealing men, who haue to deale with nimble trades-men, will tell you no; for alas, how many trades-mens tongues with vs now-a-daies are deceitfull in their mouth, who are as skilfull in the trade of lying, as of selling, hauing words at will to bring a poore simplician to their price? And as they thus can teach their tongues to speake a lye, racking both credit and their honesty, for the aduantage of their wares, vsing fawning termes which sound like musick in the buyers eares, and like a Syrens song deceive the simpler sort: so doe they also teach their nimble hands to dance the measures, encroching on aduantage in their measure, to the defrauding of the buyers purse,

purse, if his eye be not still their overseer: so that now, if euer, the aduice holds good, *Cautus emptor*, let the buyer be wary, and take heed, for the world is full of nothing but deceit: and to say truth, most mens tongues are now-a-daies deceitfull in their mouth; for it is a nimble and a complementing world: and the world, like *Naphthali*, giues goodly words; but it is not like *Doreas*, full of good works: for, to speake in the Prophet *Dauid*s phrase, you shall haue words as soft as butter, but this butter will not sticke vpon your bread; for you shall haue words, but no deeds. So that we may cry to God with the Prophet *Dauid* in his 12. *Psalm*, for want of faithful dealing men, *the Lord helpe vs, for they speak euery one deceitfully with his neighbor, flattering with their lips, and speake with a double heart.* All this being so, the rebellions of our Hierusalem being so nye of kinne to Hierusalems sinne, may not God as iustly complaine of vs, as of Hierusalem heere he doth? and may not he truly say to vs as to Hierusalem? What, for all my mercies in that I deliuered you from Egypt, from Romes tyranny, and from the house of seruants, the slavery. & bondage of an vsurping *Pharaoh* the Pope? What, for all this, that I haue giuen you a *Moses* and a *Miriam*, Kings and Queenes to be your nursing Fathers, and nursing Mothers, & holy *Aarons* for your Pastors? what, for al this, that I deliuerd you frō the euill in 88. was consulted against you, when I turned Pope *Balaams* curse into a blessing vnto you? what, for al this, that I daily send vnto you Voyces vpon Voyces,

Gen. 49. 21.

Acts 9. 36.

1. Cor. 13. 21.

ces,

ces, to cry and proclaime vnto your City what is the Lords will, and which is the way, that ye should walke in it: for all these mercies of mine, for all this crying and preaching of my Voyces, *adhuc an sunt*? What, is it possible? Are there yet the treasures of wickednesse in the house of the wicked? Are there yet scant measures, false balances, and a bagge of deceitfull weights in the shoppe of the wicked? Is there yet Violence and Oppression in the heart of the wicked? And is there yet a deceitfull tongue in the mouth of the wicked? If thus it bee, and you will not bee wonne by my mercies; if thus it bee, and you will not bee cured by my menaces; thou City of God, as to Hierusalem, so must I say to thee, though my beloued City; Yet thou shalt be punished, and I will make thee as Hierusalem, *sicke in smiting thee, because of thy sinnes, &c.* And therefore, thou beloued Citie of God, sith God hath so blessed thee with his mercies, prone not thus vnkinde vnto thy God, do not so requite thy God for his mercies, as Hierusalem did, but remoue with speedy hand these thy sinnes wherewith thou art charged from the Lord, and repent thee of the euill of thy sinne, that God may repent him of the euill of punishment intended against thee for thy sinne. Did not thy God loue thee, hee would not send thee Voyces vpon Voyces as he doth, to cry this in thine eares, that thou mayest preuent thy punishment by thy penitence; and therefore if thou be wise, bee thou warned by Hierusalem, and auert Gods iudgements from

from thee, by thy conuerſion to thy God. And in thy conuerſio as thou art to ſhake off Hieruſalems ſinne, and manifeſt rebellions, ſo haue not to doe with her ſaultring and ſecret hypocriſie in thy conuerſion: for Hieruſalem, as ſhe had her open rebellions, ſo had ſhe alſo her lurking hypocriſie; for doe but behold her, and ſee her hypocriſie in the ſixt verſe of this chapter: whereas if now ſhe meant to make a mends for all her rebellions, ſhee breakes forth in a ſtraine, pleaſing enough in the care of man; but God, who ſees the heart, knew it to be but glozing and hypocriſie. (Oh) ſaith ſhe, *in quo occurrām*, wherewith ſhall I come before the Lord? I will bring with mee my thouſands of Rammes, my tenne thouſand riuers of oyle. I will ſpare no coſt to appeaſe my God: nay, more then this; I will giue the fruit of my body for the ſinne of my ſoule: And what? not all this yet as much as God requires? No (O) man, God he requires not ſo much of thee; for in the eight verſe this onely is the thing the Lord requires; but *ſo doe iuſtly, and ſo loue mercy, and ſo walke humbly with thy God.*

And therefore, thou City of God, be thou farther inſtructed by Hieruſalem, and as thou art to leaue Hieruſalems ſinne, that thou mayſt eſcape Hieruſalems puniſhment: So in thy conuerſion to thy God, play thou not the Hypocrite as Hieruſalem did. Bring we not then our thouſand Rams for an offering vnto God; but offer wee vp our ſelues, ſoule and body, a liuing ſacrifice vnto God. Bring we not our ten thouſand riuers of oyle; but bring

Rom. 12. 1.

we with vs penitent hearts and eyes like holy Dauid, to gush out riuers of teares, because we, none of vs keepe Gods Law. Bring we not the fruit of our body for the sinne of our soule, but good workes the fruit of our faith, for the sinne of our soule, the fruit of infidelity: and so doe wee that which God requires of vs; to doe iustly, to loue mercy, and to walke humbly with our God; for this is it which the Lords Voyce cryeth vnto the City, and let vs now seeke a man, a fit man, a man of wisdom, to heare what the Voyce cryeth: *For the man of wisdom shall see thy name.* It is easie to finde men, but it is hard to finde *ver' i' London*, a man: wee may goe vp and downe the City with *Diogenes*, & finde thousands of men, but not a man among a thousand. It is easie to find *Adam*, a man of earth, it is easie to finde *Euseb*, a man of infirmity; but to finde *Ish*, a man of wisdom and courage, this man is hard to finde; and yet no man is a fit man to heare the voyce of the Lord, but this man of wisdom: and therefore wee must seeke narrowly for this man of wisdom, whom we shall be better able to discern, if we distinguish men into three rankes, and place in the first ranke, men of folly, in the second, men of wisdom, but with this restriction, *in suo genere*, in their kind; in the third ranke, men of wisdom indeed, men sanctified from aboue, wise vnto saluation, who are the onely fit men to heare the voyce of the Lord. For the first, men of folly: There bee at this day in the world, two sort of fooles, mad fooles, and golden fooles; and



and of the mad fooles holy *Danid* speaks in his 53. Psalme, vers. 1. *The foole hath said in his hart, There is no God:* and doe but a while suruey the passages of his life, and you will say hee is a mad foole indeed; for he hath no other God but his belly, for his belly is his god: & neuer did those foolish Babylonians in that story, offer vp more daily to their Idol *Bel*, then he doth daily to his Idoll belly, to his god, his belly; his drinke-offerings are healths and earowles; the Incense which hee burnes, Indian smoake: his Church, none but a Play-house: the ordinary sermons which he hears, a Comedy: his funerall sermons, a Tragedy: his Morning prayer, God damne mee: his Euening prayer, Deuill take body and soule. Now what a madde Bedlam is this, in such madde humors, to iest away his soule? But (O) that this man were wise, and would leaue this iouiall folly, to learne *Iehonahs* feare, that the Angels in Heauen might reioyce at his conuersion, as the Diuels in hell now laugh at his folly and destruction!

Now the second sort of fooles are of *Diuels* kin, who for all his riches, is called in the Gospell but a foole: and these fooles, they say to the wedge of gold, *Thou art our God:* and the service of their God is in *conuouersatione*, which is idolatry; so that they bee idolaters, and delight in nothing more then in a masse, even a masse of mony, which is all they care for; now preach to such *no good*, preach profit to them, and they heare you gladly; but preach vnto them *no good*, preach Christ vnto them, and they

Philip. 3. 19.

Luk. 15. 10.

Luk. 12. 20.

Col. 3. 5.

heare you not: These, though they be not so mad, yet they be as bad fools as the former: for though they will not abuse Gods blessings as the former, and empty their purse vpon their belly, yet (which is almost as bad) they will not vse Gods blessings at all, but empty their belly for their purse, whereas the golden meane it is, which commends the man. And therefore the man of wisdom, hee stands by, and sees the folly of both these, and learns the instruction of wisdom by them both, so that hee is neither for the belly his god, nor yet for gold his god, but his onely request to God, is that of the Wise-man in the thirtieth of Prouerbs, *Feed me (O Lord) with food conuenient for me.* And thus now you see the madnesse of folly: See wee withall in the second place, the folly of some wisdom: There is a wisdom which Saint James tells vs *our wisdom, is not from above*; but it is earthly, sensuall and diuellish. It is first earthly, it studies only how to get lands and liuings on earth, it cares not at all for the Land of the liuing in Heauen: It is sensuall, all it mindes, is for the pleasure of the body, it mindes not at all the comforts of the soule: It is diuellish, *Diabolica* (saith Aquinas) *propter imitationē superbiæ Diaboli*, Diuellish, because it makes the man that hath it proud, and enuious as the Diuell. Now this Diuellish wisdom, it is in the Diuels gift, and he hath bestowed it on the proud aspiring Iesuit, who by this Diuellish wisdom, contriuing the death of Princes, and downefall of States and Kingdomes, vpholds the sensuall wisdom.

Verse 8.

James 3.15.

34. 24. Quell.  
45. 27. 2.

dome of the Priests in pleasure, and the earthly  
 wisdom of the Pope in state and magnificence:  
 but farre be this wisdom from vs, it makes vs *sa-*  
*pientes*, it makes vs wise, but (as saith the Prophet)  
*wise onely to doe euill.* And therefore take we heed  
 of this wisdom; for it is diuellish, it is from the  
 Diuell, and it fits vs for the Diuell, making vs the  
 Diuels Apes, by imitation of his practices in this  
 life, and the Diuels Heires, by partaking of his pu-  
 nishments in hell fire. And therefore againe and  
 againe take we heed of this diuellish wisdom, and  
 let vs seeke for the true wisdom, which S. James  
 tels vs, *is from above, from the Father of lights*, who  
 giueth the true wisdom to euery one that asketh  
 of him, if hee aske in faith. Now this wisdom,  
 which *is from God above*, and which onely truly  
 denominates a man, a man of wisdom, hath two  
 properties: For first, as Aquinas obserues, it makes  
 a man *contemplari diuina*, to fix his heart in con-  
 templation vpon God. And then secondly it  
 serues, *regulare humanos actus*, to regulate and di-  
 rect our actions: For the first, the chiefe poynt of  
 true wisdom is in the first place, to haue an eye to  
 God and to his Lawes; so that though wee con-  
 uerse with men on earth, yet our conversation may  
 be with God in heauen: and this we haue prooued  
 vnto vs out of the 4. of Deut. vers. 6. where (saith  
 God) *Keep my Lawes and ordinances, and doe them:*  
*for, Hec est Sapientia, This is your wisdom: and if ye*  
*thus obserue and keep my statutes, the people round a-*  
*bout you shall say of you, Onely this people is wise, and of*

Ierem. 4. 12.

Iam. 1. 5. &amp; 6.

22. 28. *Quest.*  
49. *Art. 3. &*  
*Art. 6.*

Phil. 3. 20.

*understanding, and a great nation.* By this then shall you discern a man of wisdom, seest thou a man like *Zachary* and *Elizabeth*, iust and walking in the ordinances of his God? Seest thou a man like vnto *Cornelius*, a deuout man, and one that feareth God? Seest thou a man like vnto *Nathaniel*, a true Israelite indeed, in whom there is no guile? Seest thou a man like vnto *S. Paul*, crucified to the world, and therefore held of the world but a foole for Christs sake? Bee bold to say it, Such a man as this; and none but such a man as this, is the man of wisdom; of whom we speake: For though the world be not so quick-sighted, as to pierce into the depth of this; How this can bee, that a man who forsakes the pleasures and vanities of the world, and liues in the world, dead to the world, as a man out of the world, whose conuersation is in Heauen; that this man, hee should bee the onely man of wisdom in the world: Though (I say) the world doth not easily attain to the reach of this, yet may the world soone be brought to confesse this truth, by the euidence of her owne iudgement in worldly matters: For the world deemes him the onely wise man, who is prouident for after-times, and who with *Ioseph* can lay vp in time of plenty, for the time of dearth: now who more prouident in this kind, then this man of wisdom, of whom we speake? who more laies vp for after-times then hee? for he is stil conuersant in Gods book, which is a rich store-house for the soule, to furnish it with the Panoplie of a Christian; and therefore hee will hath recourse

Gen. 41. 33.

Ephes. 6.

couseto this rich treasure, to furnish his soule with all things needfull at all assayes for after-times; and in time of prosperitie, hee stores vp patience to help him in aduersitie; in time of health, he stores vp Gods mercies to refresh him in his sicknesse; in time of peace and quietnesse, he stores vp constancie and Christian resolution, to back him out in time of persecution. And as he is thus provident for the good of his soule in this life; so is hee most of all provident for his soules good after this life. For hee like a good Pilgrime-Trauellor, because hee would not cumber his soule too much with the trash of this world, which might hinder his expedition in his journey to Heauen, hee wisely sends his treasures to Heauen before him: some on poore mens backs, cloathing them; some in poore mens bellies, feeding them; and some in poore mens hands, liberally relieuing them, to meete him in Heauen, when himselfe comes thither, where his soule is sure to finde them, and a reward with them.

Now let the world speake truth; whether this so provident a man, be not the onely man of wisdom in the world. And I would to God all that haue soules to saue, would be thus wise vnto saluation, and would bee as provident for their soules, as they are carefull for their bodies, that wisdom might imbrace vs all for her children.

Now the second propertie of true wisdom is;  
it

it serues to regulate and rule out our actions, making them goe in a straight and right line: for all our wayes are crooked wayes, till such time as wisdom make straight steps vnto our feet: and therefore Wisdom may well bee called the soules Controuler; and happy is the soule, where wisdom is controuler. For Wisdom or Folly is the Mistresse of all our actions, and folly is to our actions, as the Varlet Baud is to the Strumpet, to entise vs vnto sinne; but wisdom is to our actions, as the naturall Mother to her child, to winne vs vnto goodnesse. Folly saith to the yong heyre, Be prodigall now thou hast it, and let it flie in vanitie: but saith Wisdom vnto him, Liue honestly, now thou hast it, and vse it to sobriety. Saith Folly to the old Man, Bee couetous now thou hast it, and let it lye by thee. But saith Wisdom vnto him, Doe good while thou hast it, for therefore was it giuen thee. Folly bids the angry man giue a stab for a wrong: but Wisdom is for patience. Folly bids the ryotous man exceed in his Dyet: but Wisdom is for Temperance. Folly bids vs get it, no matter how: but Wisdom is for conscience. And thus doe Wisdom and Folly strue for our actions: and one while we yeeld to folly, and another while to wisdom: but happy hee, who when hee sees Wisdom and Folly thus plead *pro* and *con* for his actions, iudges wisely of the matter, and giues Wisdom but her due. For such a man, hee is a man of wisdom, a man in whom Wisdom delights:



delights: For the obedient eare, is wisedomes delight: And therefore this man, hee is the onely firman to heare Gods Voice; because wisedome makes him to see Gods Name, while hee still beholds God in an holy contemplation, and still drawes noerer and neerer vnto God, in an heauenly conuersation. For the man of wisedome shall see thy Name: *Videbit nomen*, Shall see thy name. One would take it at first blush, to bee more naturall in proprietie of speech, for the Prophet to haue said, Shall heare thy name, rather then Shall see thy name. But it is most significant as it is, The man of wisedome shall see thy name. For wee often heare Gods name, and we feare it not. For some, who heare it, blaspheme it: and most, who heare it, regard it not with that reuerence, as be- seemes the high Maiestie of so great and glorious a name. Whereas, did wee propose to our selues to see Gods name: did we see, and behold, with the eye of Faith, the holy Angels of Heauen still praising this name: Did wee see and behold the Diuels in hell trembling at this name: Did wee see and behold the Saints on earth adoring this name: Did wee see and behold all the creatures of God obeying this name, our hearts would tremble within vs, to take this holy name into our mouth, but with feare and reuerence: we would feare vainely to sweare by, and blaspheme as wee doe, this holy name, which the Angels in Heauen, with continuall Halle-lu-iahs, praise & magnifie: and the Saints on earth, with all the deuotions

tions of an humbled soule reuerence and adore:  
 and wee would euen quake and tremble, sleightly,  
 as too too commonly wee doe, vpon euery small  
 occasion, to vse this holy name, at which euen the  
 Diuels themselues doe tremble, and all the crea-  
 tures of God stoope, and obey. And therefore,  
 he that is a man of wisdom amongst vs, he will  
 endeavour to see further then ordinarie; he will see  
 Gods name: When he heares Gods name to be a  
 name of Power; he will withall in the rare work-  
 manship, and exquisite fabricke of Heauen and  
 earth, see and acknowledge the Maiestie of this  
 name: when he heares Gods name to be a name  
 of glory and great renowne; he will withall, in the  
 continuall praises of Saints and Angels, who day-  
 ly sing *Te Deum* vnto God, see and acknowledge  
 the glory of this name. To be brieft, hee that is  
 a man of wisdom amongst vs, when hee heares  
 Gods Name proclaimed in his Word; if this  
 mooue him not, hee will ioine his eyes vwith his  
 eares, and see Gods name glorious in his works,  
 which will strike him with astonishment. For wee  
 are all of vs like the Queene of *Saba*, readier to be-  
 leeuue our eyes, then our eares: She heares of *Salomons*  
 wisdom; but shee credits not the report,  
 till shee comes to be an eye-witnesse of *Salomons*  
 glory, when shee is greatly astonied to see his  
 wisdom, and the glory of his house: So wee,  
 hearing of Gods wisdom, his glory, and his  
 power preached vnto vs in his Word: though our  
 tongues confesse not so much to the world, yet  
 our

our hearts (such is the imagination of the heart, onely euill, and that continually) oftentimes fondly call in question the truth of what we heare, and doubts arise whether all bee true : But when once with our eyes wee see Gods wisdom, in the order and gouernance of his creatures, and his glory and power in their excellency, we then beginne to stand astonied at the lustre of so high a Maiesty. And this is it which holy *Iob* confesseth : *I haue heard of thee by the hearing of the eare, but now mine eye seeth thee, I abhorre my selfe, and repent in dust & asbes.* And therefore againe and againe let mee vrge it to you, as you desire to approue your selues men of wisdom; haue this property of a wise man in you, to haue your eyes still in your head, ready vpon all assaies to see Gods name. And in your prosperity, see Gods gracious name, to praise him for his bounty; in your aduersity, see Gods powerfull name, to call vpon him for his helpe and mercy: see his name, a tower to defend you in danger: see his name, a sweet oyntment to refresh you in sicknesse: see his name, a Sauour to saue you fro your sins, that ye despaire not of mercy: and see his name, a Iudge to question you for you sinnes, that you presume not of mercy. To be brieft, set God alwaies before your eyes, and in all your actions see Gods name; in the beginning, to begin in the feare of his name; and see Gods name in the ending to conclude to the glory of his name, that your actions being begun, continued, and ended in him, they may be crowned and accepted of him.

Iob 42. 5, &amp; 6.

Thus, would we still but see Gods name for the direction of our actions, wee should not neede to feare Gods rodde wherewith he punishes the obliquity of our actions: but because wee often, more for fashions sake then any true deuotion, presse to this and such like places; onely to heare Gods name, and yet prooue little better, because withall wee doe not propose vnto our selues to see Gods name, to feare Gods name, we, who will not vse our eyes to see Gods name, for this contempt are heere summoned by the Prophet to vse our eares, and to heare Gods rod: *Heare ye the rod, and who hath appointed it: of which but in a word.*

It is not beare ye the rodde, but onely *audite*, heare ye the rod: so that if ye heare the rodde, and preuent the stroke with penitence and teares, with fastings and with prayers, and all the true deuotions of an humbled soule, it is in your owne choice whether or no ye feele the rod: For Niniech that great City, when shee no sooner heard the rodde, *Yet forty daies, and Niniech shall be destroyed*, but from the highest to the lowest, they humbled themselves in sackcloth, and in ashes. This humiliation of theirs, their fasting, their sackcloth, and their ashes, were as so many Orators to pleade for mercy for them in the eares of God, and God spared the City, and heard their cry: because they first heard the cry of his Voyce, *Yet forty daies, and Niniech shall be destroyed*, and straight vpon it humbled themselves in dust and ashes. Now God, he cries the same in the eares of this City, as hee did

did to *Niniveh*, *audite*, heare ye the rod: and if ye now heare the rod as *Niniveh* did, & humble your selues with fastings and with prayers, nor onely so, but which is most memorable in *Ninivehs* humiliation, as it is recorded in the 3. of *Ionah*, v. 8. If euery man turne from the euill of his way, some from their swearing, some from their carowing, some from their oppressing, all from their euill dealing: thou beloued City of God, vpon this thy humiliation, the rod shall much rather depart from thee, then it did from *Niniveh*: onely *audite*, heare ye onely, ye men of Israel, and wash thee, O Ierusalem, from thy wickednesse, that thou maist be saued. Now as the comfort is, the rod, it comes not sodainly and vnawares vpon vs, but with an *audite*, first heare yee it, which is as the word of peace offered to a Nation, before the sword be once vnsheathed for the battell. So the comfort also is, that it is but *virga*, it is but a rod, it is not the axe in the 3. of *Math.* laid to the root of the tree, quite to cut downe euery tree that bringeth not forth good fruit. It is not *virga ferrea*, Gods iron rod in the 2. *Psalm.* to crush and breake in pieces these bodies of earth, like a *Potters vessel*: but it is onely *virga*, it is onely but a rod; and as the comfort is, that it is onely but a rod, so the comfort also is, that it is a *Deo*, it is from God, God hath appointed it, who is our Father, to be a gentle correction for his children.

But let not now these comforts make vs carelesse of the iudgement, and because God is slow to anger, and doth not straight punish, but often first

call vpon vs for repentance, Heare ye the rod, & so amend : Let vs not wilfully mistake Gods mercy, and vpon this bee slow in our conuersion vnto God, because the punishment, when it comes, it is but a rod; let not vs slight the punishment, and seem carelesse of the iudgement, because the rod, when it is vpon vs, it is in a Fathers hand, who is most tender in his punishments; let not this encourage vs in our sins, for though the rod be from God a Father, yet is it also from God a most seuerer Iudge, though the rod come with an *Audite*, Heare yee it, and make delay? Why, the more delays bee in the stroke, the more heavy is the stroke, and payes the homer when it comes: though the rod when it comes, be but a rod, yet a rod it is, and such a rod, which makes the whole world our enemy; for the whole world, it is Gods rod, wherewith he scourges the rebellious nation. The fire, it was Gods rod, to consume the two Captaines of the King of Samaria and their followers, who came violently to surprize the Lords Prophet. The earth, it was Gods rod, to swallow up *Korah*, *Dathan*, and *Abiram*, for their rebellion: The water, it was Gods rod, to drowne the old world, and to overthrow the host of *Pharaoh*: And, for a long while, the infected aire hath beene a rod vnto this City. Warre, it is Gods rod, to punish the vnthankfull abuse of peace: Famine, it is Gods rod to punish the vnthankfull abuse of his creatures: Pestilence, it is Gods rod, wherewith, for a long time, God hath punished this City, and now hee doth but strike a stroke

2. Reg. 1.

Numb. 16.



stroke or two with this rod, take away some one or two with his heauy plague; and that not often neither, but now and then, to see if this his gentle correction will make vs wise; now at last men of wisdom, to see his name, heare his rod, and feare his Maiesty, that the euill come not vpon vs for our sinnes.

And thus now you see, though it be but a rod which is heere menaced against vs, yet in that it is a rod, it is enough to set heauen and earth against vs: and therefore sith it is so, that euery creature of God, at the great Makers command, is a rod ready at hand, to scourge the rebellions nation, this should teach vs to liue in an awfull feare of this rod, and when Satan tempts vs to sinne, to looke about vs, and thinke euery creature we see, an enemy to vs, if wee sinne; for this will make vs enemies vnto sinne. Haue we then (if we be wise) still an eye to this rod, and so learne we to feare God, in whose hand it is, that while we liue in feare of God and of his rod, God may not feare vs with his rod: For, as for vs (Beloued) wee feare what our sinnes deserue, there is some rod, some iudgement or other honering ouer our heads: but let vs in time preuent the Iudgement, and heare the Lords Voyce from Heauen. Now hee doth premonish vs, that hee may take his rod from vs, and not punish vs, let vs come before God with tears in our eies, with *Peccatus* in our mouthes, with deuotion in our hearts, and with almes in our hands; that God seeing our penitence, may remoue

Luke 15. 18.

Reuel. 1.

moue his punishments. It is an vsuall saying a-  
 mongst vs, Euery good childe, he will go vnto his  
 father, and keep his Mid-lent with his father. And  
 let vs heerein approue our selues good children in-  
 deed of God our heavenly Father, in going this  
 day vnto him our Father, euery one of vs, who are  
 so many Prodigals of Gods graces and mercies  
 towards vs, following the good resolution of the  
 Prodigall: *goe we vnto our Father, and say vnto  
 Him; Father, wee haue sinned against Heaven and a-  
 gainst Thee, and are no more worthy to bee called thy  
 sonnes:* Accept vs, Holy Father, we beseech thee,  
 and imbrace vs with the armes of thy mercy, now  
 we come vnto thee: spare thy people, who turne  
 vnto thee with fastings and with prayers, and all  
 the true deuorions of an humbled and sanctified  
 soule, and take thy rod from vs; for we will heare  
 thy Voyce to obey it, and see thy name, to feare it  
 and to praise it: Onely open our eyes, that we may  
 see; and our eares, that wee may heare; and with-  
 all, *Open thou our mouthes, that our lips may speake  
 thy praises:* and so will we daily confesse, to the ho-  
 nour of thy Name, vnto him that loued vs, and  
 washed vs from our sinnes in his owne blood, and  
 hath made vs Kings and Priests to God his Fa-  
 ther, euen to Iesus Christ, *that faithfull witnesse,  
 the first Begotten of the dead, and Prince of the Kings  
 of the earth;* vnto Him, and vnto Him alone, for the  
 riches of his mercy vnto vs, be all glory and praise,  
 from this time forth, and for euer. Amen.

F I N I S.

8/3. e 25

# LONDONS VVARNING,

BY  
*JERUSALEM.*

*R. W.* A  
SERMON PREACHED  
AT PAVLVS CROSSE ON MID-  
Lent Sunday last.

By *Francis White*, Mr. of Arts, and some-  
time of *Magdalene Colledge* in  
OXFORD.

DEVT. 32. 29.

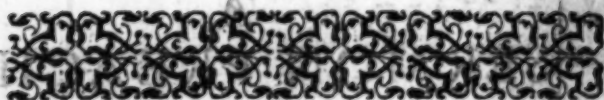
*Oh that they were wise, then they would understand this: they  
would consider their latter end,*

LONDON,

Printed by *George Purslowe*, for *Richard Flemming*: and  
are to be sold at his Shop at the Signe of the three *Flower-de-  
Luces*, in *Saint Pauls Alley*, neere *Saint Gregorius*  
Church. 1619.

LONDON  
WARRING

BY  
FERNALD M.

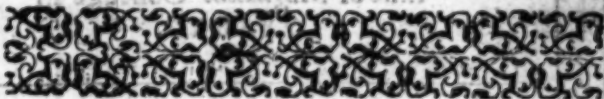


AT TAVLS GROSSE ON MID

*Vox index animi : Vox index esto libelli :*

*Vox clamans titulum : Signat amans animum.*

By Francis White, M. of Arts, and some  
times of the College in



43

8. 8

357



Printed by J. Sturges, at the Sign of the Ship, in St. Dunstons Church-yard, 1693.



TO  
THE RIGHT HONORABLE, AND RELIGIOUS

Lady: MARY Lady HUNSDEN: as  
also to her truly Noble, and most vertuous  
Sonne, Henry Lord *Hunsden*: the blessings of  
*Heaven and earth be multiplied.*

Right Honorable:



Resuming on your fauours, I  
am emboldned to present you  
with the firstlings of my en-  
deuours, who may best cha-  
lenge them, beeing the first who gaue life  
and breath in your encouragements to  
these my intendements. For neuer had I en-  
gaged my selfe so farre in these more pub-  
lique employments, but had contented my  
selfe in an obscure retire on my rurall  
Charge, but that the experiments of your  
fauour did for a while dictate another  
course vnto me: which since good consi-

derations



*The Epistle Dedicatorie.*

1. SAM. 17. 28.

derations haue altered; it being as well your religious desire, as my care, to feede mine owne flocke at home, though but a very little one, beeing in a place altogether dispeopled, rather then to intend anothers Charge abroad: I had sometime thought the desolatenes of the place had been sufficient priuiledge for absence: but I finde it otherwise: many being ready to find fault, as *Eliab* did with *Dauid* for leauing, though but a few Sheepe in the Wildernesse. And therefore, to giue offence to none, I will seeke no farther excuses for my absence, but returne vnto mine owne: and sith my absence can no longer suffer mee to performe that seruice to your Honors which I could wish: I shall leaue this small Present with you, as a pledge of that duty & seruice which I owe: making vp in my dayly prayers to God for your Honors, what shal bee wanting in the performances of my seruice to you: desiring the God of Heauen to blesse your Honors with the blessings of this life, and blessednes of a better.

Your Honors most deuoted Chaplain:

FRANCIS WHITE.



# LONDONS WARNING.

MICAH. 6. 9.

*The Lords voice cryeth vnto the Citie, and the man  
of wisdom shall see thy name: heare ye the rod,  
and who hath appointed it.*



**M**Achie in this Chapter seemes to  
parly even with misery: God par-  
lies with man; and that the quar-  
rell of a gracious God, with an  
vnthafikfull people; may appeare  
most iust. Heaven and earth, the  
dumbe creatures of God, which in the nineteenth  
Psalme are stiled the silent Preachers of Gods glo-  
ry, & mercy, vnto man, are heere cited to be bare-  
witnesses of mans vnthankfulness vnto God. For in  
the second verse, *Heare ye, O Mountaines; and ye  
mightie foundations of the earth, the Lords quarrell  
against his people.* The witnesses thus produc't,  
Rockes and Mountaines, to conuince the hard-  
nesse of mans heart, and height of rebellion a-  
gainst his God. God, he begins his plea, and  
shewes the ancient euidences of his loue: *O my  
people,*

Verse 5.

Verse 4.

Verse 5.

Verse 7.

people, saith God, *what haue I done vnto thee, or wherein haue I grieued thee? testifie against me.* Is it, because I brought thee out of Egypt, and redeemed thee out of the house of seruants, and led thee like a flocke, by the hand of *Moses and Aaron*? Is it, because I turned *Balaams* curse into a blessing vnto you? Is it, because from *Shittim* vnto *Gilgal*, nay, from Egypt, vnto *Canaan*, I made knowne to you, my mercy, my power to your enemies? Is it this that ye lift vp the heele against mee? Is it this my kindnes, <sup>wh</sup> makes you thus vnkind vnto me? Remember, O my people, these great mercies of your Sauour, and so acknowledge the righteousnes of the Lord. This is Gods gracious plea with his vnthankfull people, which did so wound and abash their guiltie conscience, that they cry out in the sixth verse: *In quo occurram?* wherewith shall I come before the Lord? And now God, he shall haue burnt offerings; hee shall haue thousands of Rammes; nay, ten thousand Riuers of Oyle; nay, their first-borne child, the fruit of their body, for the sinne of their soule, And all this now if the Lord he will be but pleased. But this God, well he knowes, to be but cruell obedience; much like vnto a wound, which deceitfull skill gathers to a skin, while within 'tis putred and rankles to the bone: For so this seeming obedience, it doth often palliate the rancour and malice of an euill heart: and therefore, *indicaui tibi, O homo*, God he shews thee, O man, in the 8. Verse, *what is good, and what the Lord requireth of thee: Surely, to doe*  
*justly,*

*justly, and to love mercy, and to walke humbly with thy God, which is the full summe of the Decalogue, and the whole dutie of Man. And all burnt-offerings, thousands of Rivers of Oyle, the fruit of the body, for the sinne of the soule, they are all but splendida peccata, they are but glittering sinnes, if this be wanting, to doe iustly man with man, which is the one halfe dutie of man, and to walke humbly with thy God, which is the other. This therefore being the very life and soule of our obedience, without which our obedience, like a dead carcase, stinkes in the nostrils of the Lord, that you may all of you take notice of it, and not content your selues with imperfect Comma's of obedience, to doe some part of that which God commandeth: nor yet with imperfect Colons of obedience, to doe the one halfe of that which God commandeth: but that you may still endeavour to conclude all your actions with full Points of obedience, to doe all which God commandeth; not mans, but the Lords voice cryeth this in your eares; For the Lords voice cryeth vnto the Citie, and the man of wisdom shall see thy name: Heare ye the Reel, and who hath appointed it. Which Text of holy Scripture seemes to haue in it the composure of a Syllogisme. The Maior Proposition in these words: The Lords voice cryeth vnto the Citie. The Minor in these words: The man of wisdom shall see thy name: that is, shall see and consider the glory of Gods name, his Maiestie, and his power, and so with reuerence attend vnto his voice. The illa-*

tion, or Conclusion, by way of exhortation, in these words: *Heare ye therefore the Rod*: He that is a man of wisdom amongst you, let him lend his eares and heart to heare of a Rod which the voice denounceth; vnlesse ye turne from the euill of your waies: which God hath appointed most certainly to bring vpon you; vnlesse you preuent his punishments, with your penitence. In the Maior consider we,

1. *Cuius hac vox*, whose voice this is: it is the Lords voice.
2. *Qualis*, what manner of voice it is: It is a crying voice: *The Lords voice cryeth*.
3. *The ubi*, the place where it cryeth; and that is the Citie. *The Lords voice cryeth vnto the Citie.*

In the Minor consider we:

1. *Quibus*, to whom this voice is directed: to men of wisdom: *The man of wisdom shall see thy name.*
2. The reason why the voice is directed onely vnto such: and that is, because they see Gods name: they haue an awefull feare and reuerence of the great Maiestie of God, which tunes their eares and hearts, and makes them tuneable to this voice, to attend with reuerence vnto the voice of so high a Maiestie.



In the Conclusion, consider we:

*Quid clamat*: What the voice cryeth: It tels vs louingly of a Rod from God: *Heare yee the Rod, and who hath appointed it.*

These be the parts of this Text, and you haue the Lords voice in the front of it, and the Lords Rodde, in the conclusion or shutting vp of it; to shew how that they who will not heare the Lords Voice at the first, shall be sure to feele his Rod at the last. Let vs therefore in the first place attend vnto that, which is first proposed: which is *Yox, Iebona*, the Lords voice. The Lords voice (saith the Prophet *Dauid*) is a mighty voice, it makes Heauen and earth to shake: And so terrible is this voice to flesh and blood, that in the 20. of *Exodus*, the children of *Israel* cry out vnto *Moses*: *Speake thou with vs, and we will heare: but let not God speake with vs, lest we die.*

Psal. 29.

Verse 19.

*Adam*, before his fall, could well enough endure to heare the voice of God; but no sooner had hee transgressed, but as you reade, *Genesis* 3. when hee heares the voice of God, he is afraid: *I heard thy voice in the Garden, and was afraid.* And this is the condition of vs all, since the fall of our first Parents, we are so afraid to heare the voice of God, that we cry out with the *Israelites*: *Let man speake with vs; and wee will heare: but let not God speake with vs, lest we die.* And therefore, though in my Text mention be made of the Lords voice, this voice, it is not the Lords voice, which ye are afraid

Verse 10.



to heare, lest ye dye: But the Lords Prophet is the Lords voice in this place, which if ye heare not, ye die: & this it is no new thing, for the Lords Prophet to bee stiled the Lords voice. For in the first Chapter of Saint *Iohns* Gospel, there is *ἁγος*, the word, and *ἡ φωνή*, the voice Christ, he is the Word: Saint *Iohn* the *Baptist* Christs Herauld, hee is the voice to publish and proclaime this word. So that Saint *Iohn*, he was the Lords voice to proclaime vnto the Iewes *verbum Dominum*, the Word which is God. And our Prophet *Micah* in this place, he is the Lords voice to publish vnto the Iewes, *verbum Domini*, the Word of God, the Word of the Lord. Now it is not said to be the Prophets voice which publisheth the message, but the Lords voice, because the people should attend with reuerence to the Prophets, Gods Ministers voice, euen as they would to the Lords owne voice: sith Gods Messenger, he is no other but *vox Iehoua*, the Lords voice. Man indeed is the voice, because wee are confounded when God himselfe doth speake; but not mans, but the Lords is the voice; because though man vtter them, yet wee should take the words as spoken from God, who else would speake the words vnto vs himselfe, but that our infirmities cannot away with the Maiesty of the Speaker, who therefore makes man the voice, because man may well away to heare what man doth speake: and therefore though he make man the voice, yet will not haue the voice acknowledged to bee mans voice, but the Lords voice; because wee should attend

attend to what is spoken, as spoken from God, and not from man, who is onely the Lords voice.

And thus now you see who is the Lords voice in this place: See we withall what instructions we haue by this: why, first we haue Gods mercy commended to vs, who vouchsafes to send a voice, before a rodde: a voice to premonish, before a rod to punish: Secondly, wee haue Gods Ministers dutie set before vs, in that he is *vox*, in that he must be a voice: Thirdly and lastly, we see Gods Ministers dignitie, in that hee is *vox Iehoue*, the Lords voice. For the first, Gods mercy, in that he sends a voice to premonish, before a rodde to punish. And this mercy of God, it is euery where commended vnto vs in holy Writ, from the *Alpha*, to the *Omega*; from the beginning, to the end. The first man *Adam*, no sooner had hee lost himselfe, straying in forbidden pathes from his Gods command; but the voice of mercy seekes him out in the third of *Genesis*: *Vbi es?* *Adam, where art thou?* Wicked *Cain*, he murders a righteous *Abel*: and the voice of mercy straight vpon the murder calls vpon him, to strike him with remorse for his sinne, *Vbi est?* *VVhere is thy Brother Abel?* Alas, what hast thou done, that thy Brothers blood cries in mine eares for vengeance? The old world, though now euen drowned with the overflowings of vngodlinesse, yet, it perished not by the flood; but it had first a voice to admonish it: righteous *Noah* was sent vnto it a preacher of righteousness. *Nineue* that great Citie, God, he had purposed to destroy

Gen. 4.

1. Pet. 3. 19, 20.

Jonah x.

stroy it, for the Cry of their sinne, which came vp to Heauen; but a voice is first sent vnto them; *Jonah* like a Doue is sent from before Gods Mercy-Seat, with the Oliue Branch of Peace in his mouth, to flie to *Nineueh* with the siluer wings of mercy, offering them mercy, if they doe repent. And to come nigher home. Heere in my Text, you see *Ierusalem*; rebellious *Ierusalem*, a Citie so vnthankfull to her God; yet she hath a voice first sent vnto her, the voice of mercy, to make her heare the rodde, before the hand of iustice is vpon her, to make her feeble the rodde. And as the Citie *Ierusalem* was vouchsafed this voice of Mercy, to winne her home by repentance to her God: So this our *Ierusalem*, this Citie of ours, a Citie as vnkind to God, as euer was *Ierusalem*, yet hath it voices vpon voices sent vnto it; it is full of voices: & these voices, with that voice of a Crier in the third of *Mathew*, forewarne vs to flee, from the wrath to come. Some of these voices Cry vnto the Citie, to take heed how she harbours Drunkards, lest the Land spue out her Inhabitants, as a lothsome burthen to her stomacke. Some of these voices Cry vnto the Citie, to take heed how she deale with Pride, lest pride, like *Samson*, carrie away the gates of the Citie vpon her back, and betray the strength of the Citie, whilst with her over-curious cloathing she leaues the Citie bare, and like an Ague, halting fashions for fits, shakes the Common-wealth, whilst shee makes her wealth too common for other Nations, dearly buying at their hands, their  
strange

strange fashions, and new deuices, till at last Pride get a trip and (if preuention step not in) lay the Cities honour in the dust. Some againe of these Voyces Cry vnto the Citie: to take heed thes bee not too secure, for the Diuel is like the Vsurer, all is well with him, so long as he sees security.

Thus the Voyces, you see, they discharge like so many Warning-pieces vpon you, euen from God, to forewarne you to flee from the wrath to come: now if yee will not heare this voyce of Mercie, but like wel-fed Horses will fetch your full careeres in sinne, and leeme to spurne against the Decree of Heauen, disdaining to humble your selues in dust and ashes, and to come before God, in Fasting, Teares, and Prayer; if the rod of God, on the sudden smite any one, with *Belshazzar* quaffing in his Cups; or priding it with *Lezabel*; or promising security to himselfe with *Dives*: let him not blame G O D for his severity; for God sent Voyces vpon Voyces to recall him, but he would not bee recalled: and therefore let him blame his owne stupid securitie, who would not bee wonne with the voyce of Mercie, vntill he feele the stroke of Iustice. For vs (Beloued) sith God thus in Mercie still vouchsafes a Voyce to premonish, before a Rod to punish; let vs heare and obey the Voyce of Mercie; that so wee may prevent the stroke of Iustice: for to hee all eare and heart; to heare and obey, is the Peoples dutie, as to hee all Voyce and Heart, to exhort and obey is the Ministers dutie, which wee haue in the second place commended

Dan. 5.

2. Reg. 9.

Luke 12.

a Sacerdos in-  
grediens, vel e-  
grediens, moritur  
si de eo sonitus  
non audiat,  
quia iram contra  
se oculi Iudicis  
exigit, si sine pre-  
dicationis sonitu  
incedit.  
Beda de res.  
Sacerd.  
1. Cor. 9. 16.  
Mar. 16. 15.

vnto ys; in that, Gods Minister, he is *uox*, in that he is a voice. Gods Minister he must be a voice. For in the 18. of Exodus, verse 35. wee reade, that Aarons sound must be heard when he goeth into the Holy place, to minister before the Lord, that he dye not. Whereupon saith venerable Bede, The Priest coming to minister before the Lord, he dyes for it, if his sound be not heard: and the Minister of the Gospell, hee stands guilty of death, if hee take vpon him to minister before the Lord, and haue not his sound heard in the sincere preaching of the Gospell. Gods Minister then needs must he be a voice. For wo vnto him if he be not a voice. *Woe vnto me* (saith the Apostle) *if I preach not the Gospell*; for their Commission is, *Go ye into all the world, and preach the Gospell*. This then commends the necessitie of preaching, against the common voice of the world, which holds a Paradoxe against the Schoole of Christ; that the more preaching, the lesse practising; and, Neuer were there more golden times, then when there was lesse voyeing it in the Pulpit, and more mumming and massing it at the Altar: This is a strange world, when the more we are taught to doe, the lesse we doe; and when mens eares are like the thin eares of Come, which Pharaoh saw in a dreame, in the 43. of Genesis; the thinne eares deuoured the full eares: For so our thinne eares, which scarce heard good instruction in time of Popery, deuoure our full eares, which now in the light of the Gospell are dayly fild with good instructions: for when

we



we heard little, the boast is, we did much; and now we heare much, the cry is, wee doe iust nothing at all. And therefore if God should deale with vs in iustice, and not in mercy, rather then hee would suffer his voice thus to be wronged, to be thought the occasion of our seldome practice, and slacke performance, he would quite take his Voices from vs, and sith we will not be content to be brought to heauen, by the direction of his Voice, suffer vs to goe to hell, by the suggestion of the Diuelli; but God pities our infirmitie: and though we (such is the weakenes & error of our iudgement) think the voice cry too too often, yet God (such is the deadnesse and dulnes of our hearts) thinks the voice neuer to cry often enough. And therefore in the 18. of *Isa. verse 1.* saith God vnto his Voice, vnto his Prophet; *Cry, Cry aloud, spare not, but lift up thy voice like a Trumpet, and shew my people their transgression, and to the house of Iacob their sinne.*

Now doth the voice of God say, *Cry*; the voice of man, needs must it cry, what the voice of God would haue it cry. And therefore all that be Voices, let them not spare to cry, while they haue a voice to cry, let the world regard their often crying as it please.

And as for those, who haue the calling of Voices, who are called to be *Preachers*, but prone *not* to be *Preachers*; who are called to be *vocall*, but prone *not* to be *vocall*; were to be wished, they would a little strain their voice, to speake somewhat in Gods cause; that if not their voice, yet at leastwise their sound might



Exod. 4.

be heard in Gods Temple, as *Aarons* was, whilst, though themselves be slow of Speech, as *Moses* was, yet they procure some *Aaron* to bee their mouth, their sound vnto the people that they die not, if their sound bee not heard, and the peoples blood which perish by their default, bee not one day required at their hands.

Now as this, it is for the Ministers duty, that he is a voice; so is it also for his dignitie, that he is *vex* *Lebna*, the Lords voice: and this that hee is the Lords voice, it first reflects in a *memento*, to the Minister himselfe; and then secondly, to the people. For the Minister himselfe, in that hee is the Lords voice, it teaches him integritie, and humilitie.

Luke 1.

And first, integritie: for he, whom the God of Heauen makes choise of, to be his voice, need had he be, as was *Zacharias*, the Priest, a man iust before God, walking without reproofe. Gods Minister then, he must not be a bare voice; but he must be, as was Saint *Iohn* the Baptist, *vex* *Lebna*, a voice; he must be more then a voice, and his heart must utter workes of piety, when his tongue speaks words of pietie; his hands must deale workes of charitie, when his tongue deliueis words of charitie: nay, more then this, his modest cloathing, like *Iohns* garment of Camels hayre; this must bee a voice, & preach against the fashions of the times. His temperate dyet, like *Iohns* meat of Locusts, and wilde Honey; this must be a voice, and preach against the Ryot of our times: and thus must he be,

Math. 3.

not

not so much a speaking, as a walking voice; for he must approue himselfe to God, as did Saint Iohn: not onely a shining, but a burning light: not onely a shining light, to lighten the dimme Candle of our vnderstanding, & to make vs to know God: but a burning light to inflame the fire of our loue, and to make vs to loue God. He must be a preaching voice wheresoeuer hee goes; as in the Temple, preaching words of Pietie; so out of the Temple, preaching works of pietie, that the sinceritie of his workes, may giue countenance to the veritie of his words. And this was signified in Aarons garment; when as we reade in the 28. of Exodus, verse 34. vpon the skirts of Aarons cloathing, there was a golden Bell and a Pomegranate: a Bell, to signifie Gods Minister, he must be a sounding, a preaching voice: a golden Bell, to signifie the doctrine which he preaches, must be sincere and pure; pure as the gold tried seuen times in the fire: and with this golden Bell is ioined a Pomegranate, to signifie Gods Minister: he must not onely be a Bell to sound out the Gospell; nor onely a golden Bell, sound in the sincere preaching of the Gospell; but he must be also a Pomegranate as the Pomegranate is full of pleasant kernels, so must Gods Minister abound alwayes in the worke of the Lord; be full of good workes, *ut omnia que loquitur, bonis confirmationum operibus*, saith Beda. That the confirmation of his doctrine; may be the confirmation of his life vnto his Doctrine. Now if euer any Church in the world had in it this ring of golden Bells, it is the

Iohn 5.

Beda de reſp.  
Sacerd.

Church of England at this day. The church of Rome hath indeed a ring of Bels, but they be Tinne, they be Lattine Bels, & the Latine, often broken Latine too, which makes the ring so much the worse. For the Priests of Rome bear so altogether vpon Latine, in the seruices of their Church; that most of them (such is the ignorance of their Masse-Priests) doe often breake it: whereas our ring, it is altogether of golden Bels, sound and sincere Preachers of the Gospell; delightfull for their pleasant sound, and as delightfull for their pleasant saueur. For as they be golden Bels, for the purity of their doctrine; so be they also Pomegranats, for their vertuous life. Now, if it so sometime chance to hap you meet with a golden Bel, without a Pomegranat, a good Preacher for his Doctrine, but not so good for his life; neuer the worse mislike the ring; but heare his doctrine, and beare with his life. For well saith a good Father; *Si bene vixerint*. The Ministers, if they liue well, the benefice is their owne; *Si bene docuerint*, if they teach well, the benefice is yours; *accipite igitur quod vestrum est; nolite deseruare quod alienum est*: receive therefore, and skan their Doctrine, for that belongs to you: meddle not to skanne their life, for that belongs to God; for they are the Lords Voices, and they stand or fall vnto their owne Master: but (God be thanked) neuer were the Lords voices, these golden Bels, better tuned, for life and doctrine, then at this day: the Lord so continue them, who first vouchsaf't them to be his Voices, that these golden Bells

Chrysost. in  
Mat. 23.

Bels may ring all in, may winne all mistled Christians to ioyne with vs in our holy profession, while their light so shines before men, that men seeing their good workes, glorifie their Father, which is in Heaven.

Now in the second place, as the Minister sees his glory in this, that he is Gods Voice, so that he may not be proud of this, that he is so highly dignified to be the Lords voice, he must withall learne this point of humilitie, how that hee is but the voice, the Word, God puts it into his mouth what he shall say, and he is but the Voice to publish it. And this we haire confirmed vnto vs out of the 40. of *Esay*, where at the sixe verse, saith God vnto the Prophet, Cry. Now the Prophet thus approued, to be Gods Voice to cry, he awaits his message from God, and in humilitie hee replyes to God, *Quid clamabo?* What shall I cry? Now God, he puts his word into his Prophets mouth, and bids him cry, *All flesh is grasse, and the grace thereof is as the flower of the field.* So that by this you see, though the Prophet be the Voice to publish the message, yet the Word, God puts it into his mouth what hee shall say. And therefore the Prophets beeing to deliuer their message from God, they shew their warrant, and still begin with this, *Verbum Iehoue*, the word of the Lord. For so begins our Prophet *Micah* this his Prophecie, *The word of the Lord that came vnto Micah:* as if *Micah*, and all other the Prophets, were but so many Voices, still ready at hand, awaiting and expecting to receive the Word

Word of the Lord, whensoever it came vnto them for to publish it.

Now, this being so, that Gods Minister, he is but the voice; the Word, God puts it into his mouth what hee shall say. Why then first, let no Messenger of the most High, no Minister of the Gospell, be any whit proud, or lifted vp with this, though hee farre surpasse all other in the gifts of the Spirit: for alas, he, who thinkes himselfe the best, and best furnished for the Ministerie, hee is but the Lords Voice; and not a word, not a tittle can he utter of himselfe, but onely the Word which the Lord God putteth into his mouth; euen *Balaam* in the 22. of *Numbers* tels him as much; where hee tels vs, no not for a house full of gold and siluer, he can speake a word good or bad, but onely the Word, which GOD putteth into his mouth to speake; that, and no other can he speake. So that enery Minister of God, he must in humilitie acknowledge and confesse, what *Iohn the Baptist* before him stood not vpon to utter, *I am but the voice of him that cryeth, of God that speaketh by mee*: For that which was matter of pride in *Herod*, to heare the acclamation of the people, The Voice of God, and not of Man, must be matter of humilitie in the Ministers of God, when they heare (The Voice of God, and not of Man) such they be but Gods Voices, & the Word, God puts it into their mouth what they shall say. And therefore in the second place, in that Gods Minister he is but the Lords Voice, the Word it

is

Iohn 1.23.

Acts 12.22.



Gods Word, and hee is but the Voice to publish it. This condemnes the great folly of the world which is so ready to take the Minister. And if his Doctrine, like the Arrow shot at per adventure, which smote wicked *Ahab* betwene the ioynts, light vpon some *Ahab*, some vngodly man entring therow, as the Word of GOD is liuely, and mighty in operation, to the diuiding asunder of the soule, the Spirit, the iayns and marrow: This wicked *Ahab*, this vngodly man, he will hate the Lords *Archibab* for this, hee will hate the Lords Voice for this, because he prophesies, he preaches nœ good, but as he conceits it euil vnto him, whereas fond man, he considers not with himself, how that the word it is Gods Word, and the Minister, he is but the Lords Voice to publish it, and the Voice neither can leuiter good or bad, but what the Lord God putteth into the mouth to say, as *Archibab* told the Messenger of *Ahab*, who entiled him to accord with the false prophets, and to bring in his *emajesty* bene with the rest: *Surely* (saith *Archibab*) as the Lord liueth, what I haue said, shall befall vs, as he hath said, or as he hath said, and no other can I speake. And therefore as we blame not the Bow, if the Arrow hit vs, but rather the hand which directed toward vs: so let not men storme against the Voice, which carries but the word vnto our eares. But what then, shall we storme against the hand of God which aymes the Word directly vnto vs? Why, storme we? if we will: but *Dauid* tels vs in his second Psalm, wee

1. Reg. 22. 34.

Heb. 4. 12.

1. Reg. 22. 8.

-01.1.1.2.2.2

1. Reg. 22. 14.



Verſe 39.

2. Sam. 10.

rage and murmure but in vaine: & if our rage be not the ſooner ouer God ſhal vex vs in his diſpleaſure, and breake theſe veſſels of Clay; theſe bodies of ours like a Potters Veſſell; be we wiſe therefore, and be we learned in Gods ſeate; and take we heed henceforward how wee ſtorme againſt Gods Voices as wee doe, leſt as *Camaſiel* tels vs, *Acts* 3. we be found fighters againſt God. And take we heed withall how we cenſure Gods Voices, as we doe, bringing with vs curious eares, which heare more to deſcant on the Miniſter, then to profit by his miniſterie. For in that we cenſure the Miniſter of God, we ſeeme to cenſure God himſelfe; ſith the Miniſter, he is but the Lords Voice, the Word is Gods owne Word, and the Miniſter, he is but the voice to publiſh it. And therefore as *Dauid* toke the indignities done to his Embaſſadours by the Princes of the children of *Amoy*, as done vnto himſelfe, and ſo reuenged them: ſo though euen Princes, neuer ſo great ones of the world, wrong and abuſe the Embaſſadours of the Lord, theſe Voices of the Lord; God he will take the abuſe as done vnto himſelfe, and will one day repay it home.

Henceforth then let the people take heed how they heare, ſith it is Gods Word they heare, deliuered onely by mans voice. And let the Miniſter alſo take heed how hee ſpeake, ſince it is Gods Word, and not his owne, which hee is to ſpeake; that ſo, there being this ſweet harmony betwene the Hearer of Gods Word, and the Speaker, there

there may be more true deuotion in the heart, and lesse censuring prattle with the tongue. And so fro the Ministers dutie, proceed we onward to the Peoples. It is so, you see, that the Minister, he is the Lords Voice; and therefore as it is all our duties to reuerence the Lord, so is it also our duties to beare respect vnto his Voices. For the Church, it is Christs Spouse, and the Congregation of the faithfull: the Church of God cannot better expresse her loue to Christ her Husband, who is in Heauen, then by a due respect vnto his Voices, who are heere on earth. Now the due respect of a louing Wife vnto her Husband, consists in three maine duties. First, to loue him: Secondly, to cherish him: Thirdly, to obey him. All which, the Church of God, and Congregation of the faithfull, because she is the Spouse of Christ, is bound to impart vnto his Voices, for they are Christs receivers heere on earth, to receiue for him these pledges of our loue: And so also (saith our Sauer) *he that receiveth you, receiveth me.*

Now we are first to loue Christs Voices: and this is the thing the Apostle beseecheth at our hands, to haue them all in singular loue, who labour amongst vs, who are ouer vs in the Lord, who admonish vs: to loue such, with a more then ordinarie, with a singular loue for their workes sake; and we are bound to loue them in two respects. First, because they are Christs, his Embassadors, sent vnto vs with an Ambassie of Peace, beseeching vs in Christs head, to bee reconciled

Math. 10. 40.

1. The. 5. 12,  
13.

2. Cor. 5. 20.

unto God. Now if we loue the Prince of Peace; needs must we loue these Embassadors of Peace: and if we loue CHRIST LESSES, who is <sup>Adm.</sup> the Word, needs must we loue them, who are the Voices, to publish, and proclaime this Word. Secondly, we are bound to loue them, because they loue vs, they watch ouer our soules; nay, they loue many a man, better then hee loues himselfe: for these Voices, they oftentimes with *Jeremy*, carry about with them, whole fountains of teares, in their head, and in their heart, & draw from these Wells, with the two Buckets of their eyes, such abundance of teares, that their eyes shead teares day and night, for their finnes, who seldome, or neuer shead a teare for their owne finnes: And therefore good reason haue we, to loue these Voices, or at least, wise not to hate them, as too too many doe, who little better esteeme of them, then of *Ismael*: their hand against euery man, and euery mans hand against them.

I will say thus much, to the honour, and commendation of this famous Citie, There is no Nation vnder heauen, more respects these Voices, if they be the Lords Voices indeed, then the more graue and discreeter Citizens: And as for the rest, they loue them too, but not with so good discreti- on: for they loue them in a manner, as the Ape doth her yong ones, they loue them so importunately, that they kill them. And therefore it were to be wisht, they would loue them a little more, in louing them a little lesse, while they giue the Voi- ces

Hie. 9. 1.

Gen. 16. 12.

ces a breathing time; to follow the Apostles rule to his beloved *Timothy*: To give attendance to reading, and to exhortation, and to doctrine: that there may be a breathing while, for the Voices, to give attendance to reading: as well as all to exhortation, and to doctrine: For the Voices, they will be so much the better able, to teach others by their doctrine, when they have first taught themselves by their reading.

1. Tim 4. 13.

Now as wee are bound, to loue the Lords Voices: so can we not better expresse our loue vnto them, then in cherishing them. For farre bee it, that the Lords Voices should be sedde, like merie voyces indeed; onely with ayre; and that their maintenance should bee the peoples countesse and beneuolence; for this, it were a dishonour vnto God, and a great abasing to the Ministerie. The very Heathens tell vs as much. For *Plutarch* tells vs of a *Lacanian*, who seeing a Collector going about, and gathering the peoples deuotions for the gods: O (saith he) I will now make no more reckoning of the gods; so long as I see them goe a begging, and to bee poorer then my selfe. And would not, thinke you, many a churlish *Nabal*, and repining *Zabab* of these dayes, bee ready to fall into the same disdain of God, and of his Voices, if the Offals onely of their revenues, and cruell mercies of their purse, were the stay and maintenance of the Ministers life. This is were great pite; it should be so, and hope suggests the best, that it wil neuer be. For were it so, as in the same *Plu-*

Plut. Mor.

Plut. Mor.

ST. JAMES T.

*sarch* we read, of one *Philippus*, a Priest amongst  
 the Heathen, so poore, that hee beg'd for his li-  
 uing, and yet hee would goe about, and tell how  
 happy he should be. When (quoth one) will this  
 be? When I am dead (saith he.) Why, (then poore  
 fellow (quoth the other) thou art too blame, thou  
 diest not quickly, that thou mayst be happy. Euen  
 thus should the Lords poore Voices bee flouted  
 of the world. The Lord is our portion, say the  
 Voices, and wee shall bee happy: but when,  
 saith the world, shall you have this portion, that  
 ye may be happy? When we dye, say the Voices.  
 Why, then sayes the world; yee are too blame, ye  
 dye not quickly, to be happy in Heauen, whom  
 the world hath tooke an order with, neuer to bee  
 happy on earth. But this, it is the voice of the  
 fornes of *Belial*, who haue euill will at Sion, and  
 had rather put a Church into their pisse, then  
 empty their pisse vpon the Church. WILLIAM J. & CO. 24  
 For you (beloued) the Lords Voices are per-  
 swaded better things of you, how regardfull of  
 them you haue alwayes beene, and how carefull  
 you be, not onely with the good *Shunamite*, to  
 provide them a Chāber, a Table, & a Stoele, when  
 they turne in vnto you: but to send them away, as  
*Ioseph* did his Brethren, with their Sacks full of  
 Corne, and euery man his money in his Sacks  
 mouth: meat for the belly, and money for the  
 back. For which care of yours, in cherishing the  
 Lords Voices; the blessing of Heauen, and the  
 fatesse of the earth, be your great reward. And  
 may

2. Reg. 4.

Gen. 43.



may they euer live, registred in the Kalendar of Saints, who already haue, or hereafter shall more like the Primitiues of old, then the hold-fast Possessors of these times, thus bring in part of their Possessions, and lay it downe at the Apostles feet, bringing an offering, to the worke of the Tabernacle; to this so worthy a Worke. Now as wee are to loue, and cherish; so are wee also to obey the Lords Voices. And this is it the Apostle exhorts you vnto, Heb. 13. *Obeie them which haue the ouersight of you; and submit your selues: for they watch for your soules, as they that must giue account, for them vnto God, that they may doe it with ioy, and not with griefe: for this is vnprofitable for you.* You are then to obey Gods Minister: because God hath set him, as a watchman ouer your soules, & he must giue an account to God for your soules. Now if ye doe what hee commands you from God, his shall be the ioy; and yours the crowne. But if ye will be stiffnecked, and not obey, though his bee the griefe, to see his Ministerie take no better effect amongst you, yours shall be the perill. For if hee giue vp his account of your soules, with griefe of heart, for your disobedience to the Gospel of Christ, this, it is vnprofitable, *for you, and not for him.* And therefore, as you tender your soules, obey the Lords Voices, which watch ouer your soules. Giue an obedient eare to the Lords Voices, to heare them; and an obedient heart to the Lord himselfe, to feare him; that ye may be blessed. For in the 30. of Deuteronomie, there

Verse 17.

.a. alio V

.a. alio V

.a. alio V

.a. alio V

Verse 10.



Verse 3.

Verse 4.

Verse 6.

Verse 8.

there be three wayes set downe; the three codes, by which we come to blessednes: the first is, by loving the Lord thy God: the second, by obeying his Voice: and the third, by cleaving vnto him; so that, if thou loue the Lord; because he is thy Father; if thou cleave vnto him, because he is thy Saviour; if thou obey his Voice, because hee is thy Lord: thou, and thy Seed, shall liue, and bee blessed vpon earth. For if thou obey diligently the Voice of the Lord, the Lord in the 28. of *Deut.* pronounces thee *Blessed in the Citie, and blessed in the field, blessed in the fruit of thy body, and in the fruit of the ground, blessed in thy coming in, and in thy going out, blessed in thy storehouses, blessed in all thou settest thine hand vnto.* Thus shall the man bee blessed, that obeyes the Voice of the Lord. And therefore all ye, who desire blessednes, heare, and obey, that yee may eate the good things of the Land. And thus now, you see, how, for the Lords sake, whose Spouse the Church is, you are to loue, to cherish, and to obey, the Lords Voices: Now let euery faithfull Christian, which is a member of the true Church, the Spouse of Christ, plight faith to Christ, the Husband of this Spouse, for the performance of this Christian dutie: which God so requires at our hands. And so from the Voice, come we to see the nature of the Voice: It is a crying Voice: The Lords Voice Cryeth, and neede had the Voice be a Crying Voice: for it hath a Citie to Cry in, and a whispering still Voice is not for the Citie: for this, none could heare. Nay, an ordi-

ordinarie speaking voice; is not for the Citie: for this few could heare. And therefore, the Voice, being sent vnto the Citie, it is a Crying Voice, that all might heare it. And thus doth God, by sending a Crying Voice vnto them, take away all colourable pretences, and excuses from the Citie. For, had a still voice, or an ordinarie speaking voice, come vnto them, their plea had been, *non audimus*: the Voice, it was so still, that, what, for the clamours of the Citie, wee heard it not. And therefore, the Voice, it is a Crying Voice: that all might heare it: and none might haue excuse, wherewith to, cloke his sinne. Now, when the Voice, it is a Crying Voice: in three respects. First, it is a crying Voice, to make an out-cry against crying sinnes. Secondly, it is a crying Voice, to rouse and awake the Citie, dead asleepe in sinne: which no Voice, but a crying Voice could rouse. Thirdly, it is a crying Voice, to leaue the Citie without excuse: to take away all excuse from the Citie. For the first, the Voice, it is a crying Voice, to make an out-cry, against crying sinnes. Sinne, ichath got a voice in the world: yea, and that a lowd crying Voice, in the eares of: G O D. *Cains* sinne of murther, it had a crying Voice: for *Abels* blood, in the fourth of *Genesis*, cries in Gods eares for vengeance. The sinne of *Sodom*, it had a crying Voice: For in the 18. of *Genesis*, the cry of *Sodom* and *Gommorrah*, is said to be great in the eares of the Lord. And in these last, and worse dayes of the world, sinne hath more lift vp her